

MANAVASR

The Genesis

BOOKS IN THE PRESS

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2. Manavastishti Vijnanam
3. Kalisaka Vijnanam
4. Aryula Valasakrama Vijnanam
(World Colonisation of the Aryans)
5. Aryula Matha Vijnanam
(Religion of the Aryans)
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MĀNAVASRISHTI VIJNĀNAM

(THE GENESIS OF THE HUMAN RACE)

AUTHOR & PUBLISHER

KOTA VENKATACHELAM

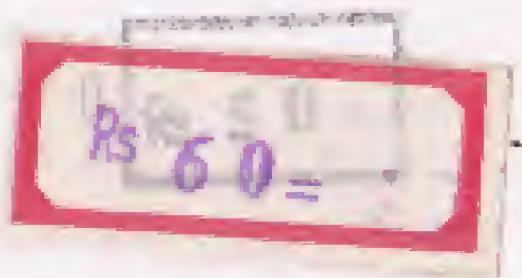
(Author of Adisita Bhodhini, Nirvachara Jivanam, Abhava Chittavam,
Brahmadasrishti Vijnanam, Manavasrishti Vijnanam,

Kalisaka Vijnanam etc.)

Gandhinagar, VIJAYAWADA.

JANUARY 1949

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than 100 million years earlier, i.e., they must be more than 350 million years old. Based on the studies pursued by the Geologists, Aryavartha, according to the author, was the most ancient part of the Globe and it was inhabited at the end of the Azoic Age (i.e.) 195, 58, 85, 048 years ago. The Panchanga, based on Surya-Siddhanta, Vishnu Purana, Mahabharata, Manusmriti and Vedas must be fully and implicitly believed. The Maha Sankalpa and Nitya Sankalpa are devised to preserve our Age but we are neglecting them. Like the Veda which has come down to us from mouth to mouth, the Sankalpa has also enabled us to know the Age of Creation.

In Part II of the work, the Author has described in detail the Genesis of the Aryans and it behoves every one to read it carefully. "Aryavartha is the place of the first Creation and the Aryan is the first man Created". The origin of Vedas and Shastras was in Brahmaparta. The account of Brahmashri-desa, Madhyadesa, Aryavartha, Yajneeyadesa or Bharata Varsha, Sapta-Sindhu and other regions is correctly given. The views of Western writers on the subjects are carefully examined. For instance, the purity of Aryan Race, the necessity for caste system, the relations between the Aryans and the Dasyus, the Ancient Geography given in the Puranas and other problems which are of great practical value to us now are all examined in the light of what Western scholars wrote on the same and are very authoritative. Conclusions which are thought-provoking but just and true are given by this learned author who has devoted a large part of his life for classical studies, wide travels and scholarly discoveries. His books must find a place in every Library, School and College. They are well written in an easy and reasoning style and their price is amazingly small. The statistics and maps have enhanced its value and the printing and get-up are excellent. We heartily congratulate the Author.

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P R E F A C E

It is a law of nature that plants and animals take their shape and react in accordance with the environment where they take their birth. Psychologists and naturalists base their inferences regarding the peculiar characteristics physical and mental of various races, genus and species of animals and plants, inhabiting the earth accordingly. We find actually that the Dravidian, Mongolian, the Semitic, the Negro and other races exhibit their own respective peculiar qualities in their physical features, form, colour, emotions and predilections by long domicile environment and the influence of climate, food etc., * We have thus to explore and go back into the remote past with reference to the home of the original Vedic Indo-Aryans with their descendants—the Dravidians and how far they have been influenced spiritually and intellectually by their place of abode and its surroundings. We find from the scriptures and the literature of the Aryans that from the earliest times (i. e. from the beginning of the present Creation and from the beginning of the 7th Manu Vaivaswata or 12 crores of years) down to the Puranic age of the 28th Mahayuga of Vaivaswata and for the matter of that up-to-date the Bhatatas (i. e. Aryans & Dravidians) are pre-eminently a peace-loving intellectual and meditative race.

We shall have, therefore, to seek for the natural causes which have, since time immemorial left their mark on these people.

1. The origin and growth of the Aryan civilisation have their foundations in the Vedas which deal mainly with the praise of the Devas through Yajna.
2. Those only who are capable of dedicating their whole-hearted mind by deep concentration can achieve the highest intellectual eminence and heavenly bliss.
3. The forces of nature emanating from Paramatman deified as Indra, Agni, Varuna and other Gods were harnessed to man's material prosperity by propitiating the above Gods

* "We have ample evidence to show that as the Aryans extended far and far away from their original cradle-land, the different branches falling far apart, grew quite separate nations in language, religion, in manners and customs, even in appearance." (Vide :—Darwin's Law of Natural Selection).

by the sacrifice of the Soma-juice as it gives material, intellectual and spiritual bliss to its votaries.

4. The area (i. e. Brahmavarta Desa) where the Vedic sacrifices were performed is the sacred banks of the Holiest of the Holy River-Saraswati which means the very Goddess of learning. Its climate owes its purity to the rivers' rise in the Himalayan range, than which no better place could be selected for spiritual contemplation.

As regards the original home of the Aryans, several conflicting theories have been propounded by learned Anthropologists, some asserting that they had their birth in Central Asia, Central Europe and the Polar Regions. They do not however fix any particular locality but vaguely they give out many theories. They do not rely upon any scriptural or Literary authority, but put forth probabilities and possibilities, which are of no more historical value but are mere guesses. These Antiquarians pose to base their inferences on the authority of the Vedas, which do not bear the scrutiny of examination, as nowhere do we find references to chapter and verse in support of their Central Asian and other theories.

It is a matter of regret that our own Westernised Intelligencia play second fiddle echoing the sentiments of the Western Scholars. These former have neither the inclination nor the patience to examine the soundness of the guesses made by the latter. On the other hand they believe that those guesses are as good as gospel truth for the very sound reason that they are given out by eminent authors, to object to whom, is sacrilege in their estimation.

In this small book-let however, I have attempted to collect together the Vedic authorities directly bearing on the issue in question, i. e.

1. Where did Human existence find place at first?
2. What is the home of the Aryans.?

The first abode of the Aryans, nay of all humanity is Aryavartha. It is of Vital importance to us because our civilisation and salvation are intimately connected with it. In the following pages, I have quoted the authorities bearing on the subject from the Rig-Veda and explained their import, according to

learned commentaries like Vidyaranya Bhashya, Manu Smriti and the Puranas; it will be remembered that in addition to scriptural authorities, Geological and Archeological researches, immemorial customs and traditions, are helpful to arrive at the truth.

It is acknowledged on all hands that the Vedas are the most ancient records extant. All other religious and historical books are not only of very recent origin but are faint and coloured interpretation of the vedic religion and practice concocted to suit particular areas, and changing circumstances.

It is dogmatically asserted by half-fledged modern educated men that the laws of creation, evolution and sciences propounded in our Vedas and Shastras ought to conform to the results achieved by the modern scientists in the several departments of Physics, Chemistry, Astronomy, Medicine and other up-to-date arts and sciences; otherwise these wise-acres are skeptic about the facts revealed by the ancient Rishis and Sages. The chief ignorance of modern Western educated people young and old is due to their faith in the stability of materialistic observation and experiment. They ignore the fact that what has been asserted to be true one day has been found to be false by their own experiments from time to time. Thus the results of science are to be taken as true provisionally only but never as ultimate facts of Nature. The reason for this misconception is that the materialist forgets that human knowledge is extremely limited; and this little knowledge coupled with the everchanging nature of the world accounts for the instability of scientific results. The ancient seers, however, relied for their knowledge on their spiritual vision which does not err at all. If this fact is realised by us we shall be slow to disbelieve what is stated in our ancient literature. I may be allowed to illustrate what I mean by a few observations. Our ancients recorded that Ether (Akasa) pervades through matter. It was only when wireless, x-ray and other discoveries have been made that they believed in Ether. When in Sri Ramayana and other books Vimanas are graphically described as touring without the aid of petrol, we of the modern generation flouted it as mythological flights of poetical imagination. We hope that our next improvement to run air-planes by spiritual force dispensing with petrol and electricity will come about shortly as the next advance in human knowledge.

Professor Jeans James, the great Astronomer admits in his book called "Mysterious Universe" that "Every conclusion is quite frankly speculative and uncertain. We are not in contact with ultimate reality."

Prof. Haldane in his "Possible Worlds" writes,

"Every statement of a modern Physicist is false. Many of our most cherished scientific theories contain so much falsehood as to deserve the title of myths".

Prof. "Planck" writes in his book "Where is Science going" "Science cannot solve the ultimate mystery of Nature, and that is because, in the last analysis we ourselves are part of Nature and therefore part of the mystery we are trying to solve". (Page 217).

The same professor in the above book at Page 104, writes "The most penetrating eye cannot see itself no more than a working instrument can work upon itself".

Again he says at page 161 "There is a point where science and therefore every causal method of research is inapplicable and will always remain inapplicable. This point is the individual ego — embracing our emotional life, our will and our thought."

In other words Planck admits, "that man can never know what is good for himself what is good for others and what is good for society. It is only the Rishi (or Sage) who can know this the man in whom God's (or Nature's) Grace Absolute has chased away the eternal darkness of mind, destroyed the natural perversity of the intellect and driven away the last vestige of egoism and falsehood."

The discoveries of modern science have annihilated time and distance. Man can no longer remain secluded. Hence the citizen of India ought to think in terms of the citizen of the world; so the caste-system like other departments of society has to be reformed to suit the changing conditions without prejudice to its basic principles of the Vedic Dharma.

In conclusion, I hope that the indulgent reader, will examine the truth or otherwise of the facts contained in this book with an open mind, and come to an independent conclusion. I have made this subject my hobby and labour of love. My main object is to stimulate in the minds of the Indian public the spirit

of research into this all important matter of the origin and civilisation of the Aryans.

The materials for this booklet have been drawn from the Vedas, Smritis, Puranas and other original Sanskrit works, books on Geology and from eminent Western authors; they were rendered into the Telugu language, and translated into English. In undergoing this transformation, the sense of the original texts must inevitably have been filtered down. Hence, the readers will kindly accept the book with all its short-comings, and improve upon the subject with their experience and knowledge.

I have composed a book of about one thousand pages in Telugu language named Arya-Vijnanam about the cultural aspect of the Aryan civilisation of this ancient land of ours. When it was about to be sent to the press I came to read that the present Government has set up a committee to investigate into all the materials so as to write a correct history of India from the earliest times up-to-date. To enable the committee to write a genuine history of India the text of my vernacular Manava Srishti Vijnanam which is a part of my Arya-Vijnanam has been translated into English to place in the hands of the said committee for perusal.

The rendering into English is due to the kindness of Sri Dheram Venkatachalampathy Pantulu Garu B. A., B. Ed. of Rajahmundry and Sri C. S. Narayananurthy Pantulu Garu B. A., B. L., Advocate Vizianagaram for whom my thanks are due.

I am also grateful for the kindness of M. R. Ry. Iyyanki Venkata Ramanaiah Pantulu Garu of Vizianagaram (2) Kala Subbarao Pantulu Garu B.A., B.L., Advocate, Narsapur (3) The Management of Sri Rama Mohana Free Reading Room and Library Vijayavada, and the Management of Amruthananda Sarva Tantra Swatantra Kalasala Library, Vijayavada and the many other friends who helped me with necessary books for my work.

Above all I am highly greatfull to Br. Sri R. Subba Rao Pantulu Garu, M.A., L.T., for having taken the Pains to Peruse my book and to write his opinion on the same.

I am very much thankful to the donors who have given me financial help for the printing of this book.

1st. January 1949.

Author.

MANAVASRIHTI VIJNANAM

(THE GENESIS OF THE HUMAN RACE)

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ERRATA

Page	Line	For	Read
2	7	त्र	त्रः
3	23	sustaing	sustaining
"	25	throuh	through
4	9	पादोस्य	पादोऽस्य
"	16	time	creation etc.
"	17	he	He
"	18	he	He
"	19	he	He
6	19	gradual	that the gradual
"	30	indead	indeed
"	33	snake	rope
10	22	tamperature	temperature
11	17	are simply	they are simply
"	34	कृत्वा	कृत्वा
12	24	Maegee	Macgee
14	17	that above	that the above
15	5	an	and
22	5	Skhayakalpa	Kshayakalpa
"	15	yoats	years
23	32	Brahma pralayas	Kalpa pralayas
24	6	first day	first day of the
"	8	ef	51st. year
25	3	years	of
"	18	lingusitic	ears
27	3	त्रुत्वा	त्रुत्वाः
28	3	क	क (६)
29	32	lace	place
33	2	their	its
35	3	abode	birth place
37	16	murderous	murderous
"	39	favour	favour
40	22	gratuitious	gratuitous
41	3	harmonius	harmonious
"	8	and rapid	and is rapid

iii

Page	Line	For	Read
41	32	Riks are in prasei forms	Riks in praise form
42	27	"	in
"	29	daily	daily
"	"	(सरतिर्ति = सरस्वती)	सरतिर्ति = सरः सरः अस्याः अस्तीति
43	4	(स्त्रेषु = नदृयोः)	सरस्वती नदृः नदृयः नदृः नदृयोः
"	26	Narbuda	Narmada
46	6	largest	longest
"	23	fructifies	fructify
"	5	first abode	birth place
47	7	"	cradle-land
"	24	stretch	stretch
"	27	river	river Saraswati
"	28	largest	longest
"	28	beat	bears
48	26	practice	practise
"	38	Jamuna	Jamuna
49	26	indigenus	indigenous
53	9	discoveries	discovery
55	14	wa	we
"	17	spoilation	spoliation
56	12	is an interpolation	are interpolations
57	6	precedence	precedence
58	24	स्व	स्वा (ऐऽ)
60	11	literary	literary
"	12	aborigins	aboriginies
"	25	previlleges	privileges
"	31	recourse legislation	recourse to legislation
61	8	and	as
64	18	phylosophy	philosophy
"	29	also added	also be added
65	6	decended	descended
"	32	suppose	propose
67	24	detachment	Detachment
"	29	for	where
"	32		

iv

Page	Line	For	Read
69	20	get	Yajnopaveeta
70	5	Yojnopaveeta	got
"	8	practice	practise
71	11	practice	practise
"	17	historians	historians
72	12	in	with
76	6	are	is
78	10	write	wrote
"	24	accessible	accessible
79	13	These	Then
81	14	Asurabhaya	Asurabhaga
"	17	Bhaskara-chaya	Bhaskara-charya
82	foot-note 9th line	Vijana	Vijnana
86	2	from the East which	from the latter
87	14	in	to
88	14	beyond	beyond
"	foot-note 2nd line	epoches	epochs
91	3	credance	credence
"	28	body	bodies
92	16	use	used
21	in head lines }	Aryavrata	Aryavarta
29			
39			
45			

INTRODUCTION

Manavasrishti Vijnanam or The Genesis of the Human Race by Sri. Kota Venkatachalam Guru of Gandhinagar, Vijayavada, is a work much-needed at the present moment when Research all-round is advocated by one and all in our New Free India, wherein Western ideas and theories propagated for over one and half centuries must yield place to our traditional lore based rightly on our most ancient and classical literature which has got to be read fully and interpreted correctly for the benefit of the world. The author has also written many more useful works on Arya Vijnanam.

Before writing about the abode of the Aryans and connected problems, he has done rightly in interpreting the several theories regarding God, His will or Maya or Prakrti and the body which is determined by Prakrti or Nature. The union of purusha and prakrti and the process of creation and its age have been described in detail and the theory of Evolution based on our Shastras has been compared with certain theories put forward by Western scholars. The author has done very well in examining the writings of certain foreign writers and rejecting what is not supported by our Vedas and Shastras and other works accepting those in consonance with them. The statistics supplied are a welcome feature. The maps have enhanced the value of the work and brought home to our minds the correct position. The evidence of Geology noted by the learned author has received unexpected support from recent discoveries made and reported. For instance, Dr. B. N. Chopra, lately Offg. Director of Zoological Survey of India discovered recently a living fossil in a well at Banares and opines that its ancestors flourished in the Mesozoic period of Earth's history over a hundred million years ago and its representatives are found now in Australia, New Zealand, Tasmania, South Africa etc., and its discovery in India proves the existence of Gondwana Land, when these countries along with South America and South Asia formed one big Southern land mass. Dr. Kennette E. Caster of Cincinnati University found fossils in rocks in South America of the Paleozoic Age states that and the opinions of scientists that they are only 250 millions of years old are to be revised as they are thought to have existed more

This Book

MANAVASRISHTI VIJNANAM

or

The Genesis of the Human Race is

Dedicated to :

"The "Holy River Goddess, Saraswati" who is the best of mothers, अवितमे (अवितमः) the best of Goddesses, देवितमे (देवितमः) the best of Rivers नदीतमे (नदीतमः) and who is the generating agent of all life appointed by the Gods"

1st. Jan. 1949.

Author

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MANAVASRISHTI VIJNANAM

ARYAVARTA I.

Before investigating the abode of the Aryans, it is necessary to find out where man made his first appearance on the earth, and how? Is there a creator?

There are several theories; and all these can be brought under two :

The first— There is God. He has been without a beginning. He sprang up an idea to create. Out of that came into being the Panchabhatas, the plant life, animals, and birds in a variety of forms, men, the Devas, and the Danavas etc. He considered their needs, and appointed agents to satisfy them. These agents are called the Devas and the Pithris.

To sum up, God has been ever-existing; on account of his Will, Creation, Growth, and Destruction go on in succession. God is the Purusha responsible for creation and His Will is called Maya, Nature, Prakriti, Itcha or Energy (Sakti).

The second— Body is the outcome of the combination of the Panchabhatas, determined by Nature or Prakriti. On account of this combination are formed the Indriyas with their functions. The body falls off as soon as the panchabhatas get dissociated; and when it disintegrates, each bhuta merges itself into its own kind of bhuta. In this conception, the presence of God need not be assumed.

According to this doctrine, Birth, Growth and Death follow one another on account of Nature i. e., they are processes of Nature. So Creation has its foundation in nature.

The teaching of the Sastras : The union of Purusha and Prakriti.

Purusha is the Infinite, Supreme Intelligence. From Him emanated the idea of creation. This idea i. e., Itcha is his Samkalpa or Prakriti which is expressed in creation.

This idea is supported by the following Sruti Vakyas :

1 सैच्छत् सलोका ज्ञात् ज्ञात् The Itcha manifests itself as the Universe.

2 सोऽकामयत् वहस्यां प्रजायेयेति-इदंग् सर्वमसृजत् He desired to become many and became All This.

3 तत्सृष्टा तदेवानुभविषत् Having created the world, himself filled into it.

4 इच्छामात्रप्रभोः सृष्टिः Mere desire of the Lord became this Creation.

5 अज्ञायमानो वहशविजायते The birthless Absolute self assumed diverse shapes.

Therefore, Paramatma, the highest, all pervading Self, is Eternal. He has Prakriti in Him. With this He manifests himself as the worlds. Maya or Prakriti is Inert. It cannot act. Therefore Paramatma infused Himself into it as life. Therefore this Creation consisting of the living and non-living is the exposition of this union of Purusha and Prakriti. Omit one or the other of these two; there is no Creation or Existence. Creation is the combination of the two. The question may be posited whether Prakriti may not be the cause and the result as well, in regard to this Creation. The answer is No; for Prakriti or Nature is a power. It is an attribute of some agent but cannot exist by itself. In common experience we speak of quality as an attribute of some object apart from the quality itself. Prakriti therefore has to be associated with "Purusha" and it cannot be thought of as a separate entity by itself. Therefore we must think that Purusha and Prakriti taken together have made up this entire creation.

Srishti is derived from the root (सृ) meaning "to release", it does not mean to produce something out of nothing as the word creation connotes; and Srishti means simply bringing into existence what has been latent in the Purusha.

The Sruti says :—

यथोर्णनाभिसृजते गृहतेच, यथा पृथिव्या मोषथयस्मवन्ति, यथाऽसतः पुरुषा
त्केशलोमानि, तथाक्षरात्सम्भवतीह विश्वं (Mundukopanishat ; 1-7)

Just as the spider casts out its thread and withdraws it into itself, just as vegetation springs out of the earth, just like the hair

and the nails spring out of the body, this universe emanates from and recedes into the Purusha, — i. e., it appears and disappears in a natural and everlasting process. (Vishnupurana 1st chap.)

Creation, Existence and Destruction follow one another as the night follows the day; which is after all a creation of the mind. (Bharatam-Santi Parvam)

ॐ ॥ वीजस्वान्तरिवाङ्कुरो बगदिदंगाडनिर्विकल्प्यं,

पुनर्मयिकल्प्यतदेशकालकलनावैचित्र्यंचित्रीकृतम् ॥

The Paramatman is immutable; this Jagat is in Him even as a seedling in the seed, devoid of time, space, cause and effect; and on account of their oombination brought about by Maya, this variegated Jagat came into being.

First we have to learn how long and how the Jagat was dormant in Him; and then alone shall we be able to comprehend this theory of creation.

The Process of Creation — Comparison:

1. Paramatma with Maya (one fourth only)	Anyekta	The seed
2. Expressive energy	Mahat	Life in seed.
3. Ahamkara or Egoism		The seedling
4. The Panchatanmetras		The buds for stems and leaves
5. The five Mahabhutes.		The plant with leaves and stems
6. The Oshadheyah—The plant life		The tree
7. Life sustaing substance—(Annam)		The fruit
8. Beings (the results of the union of Prakriti and Purusha)		The seed

The Srishti which has followed this course, lasts through its allotted period, and at the close of the life period of Brahma, comes the Mahapralaya, when all the beings (bhutes) disappear into the Earth. The earth dissolves in water, and disappears, this solution passes off into Tejas; this Tejas passes off into Vayu; Vayu into Sky or Ether; Ether into Ahamkara, this into Mahat which becomes

enfolded into the Avyakta, which is Paramatma with Maya, the Great Unexpressed. This is the process of involution. This Jagat which has passed into the Avyakta attains Expression again after a period equal to that of its Existence (a hundred Brahma-varshas). It again lives through its allotted period and again it dissolves. Srishti and Laya take place in virtue of only a fourth part of the Paramatman. The other three fourths is the Immortal form, into which the muktas i. e., those who attain salvation, enter.

श्रुतिः " पादोस्यविधामूलानि, त्रिपादस्यासृतदिवि "(Rig. 10-7-90-3).

The special feature of this process is this: the Jivatma that gets itself born in this world in accordance with its previous karma puts on an appropriate vehicle and escapes from this cycle of birth and death, when he realises his own self.

We have now been told that Creation, Sustenance and Destruction have followed one another since endless time, i. e., Anadi.

How can there be time without a beginning? There is God. From which point of time in the past has he been? The answer is He has no beginning. How long will he be? — for Eternity! It means he has always existed.

Even those who attribute every thing to Prakrti must answer similarly that Prakrti also is without a beginning or an end. The two theories are co-existent—they begin at the same point and end at the same point. Like Paramatma there are some other things ever present.

श्रुतिः || जीवईशो विशुधाचित् तथाजीदेशयोर्भिद्या अविद्या तच्चिदोयोगः, पठमाक मनादयः ||

1. Jeeva, 2. Eswara, 3. Paramatma, 4. The difference between Jeeva and Eswara, 5. Avidya, 6. The interrelation between Avidya and Paramatman.

Though these six are things without an origin, Paramatman is both beginningless (**अनादि**) and endless: (**Anante**) the others have been beginningless, but end on the attainment of Brahmajnana. Therefore these have no beginning but an end.

The Theory of Evolution.

Darwin's theory of evolution is not conclusive. A special aspect of the peculiarities of Nature has been elevated to the level

of a theory. It is a descriptive statement of that aspect; it was taken for a finalised truth. According to this theory, inert matter changed into a live object which gradually built itself into animal form, then evolved into the Anthropoid Ape which in its turn evolved into man. If we accept this theory for the explanation of creation we must believe that in the course of ages some organs of the Human body will alter, and a new being will result even as new animals evolved by changes that had taken place in the forms of the once existant ones. This is a ridiculous position to take, and one should not judge what has been given in our Sastras in the light of these hypotheses of modern scientists who are still making up knowledge. Dr. William Rose in his 'Outline of Modern Knowledge' says in page 4, "thoughtful people have long since realised that the latest word in science and philosophy is by no means the last word."

I think it is not irrelevant to this discussion to examine the theory of evolution. Once the heavens were filled with nebulae. They slowly congealed into the Sun and the Planets on account of the gradual loss of heat from their vaporous masses; cohesive force came into play and spherical bodies were formed. This theory presupposes the existence of (1) the sky (2) vaporous substance (3) heat (4) loss of heat (5) the force of cohesion (6) under cohesion bodies assume spherical shape. If items 4, 5 and 6 be accepted for one category namely: Force, the list given above reduces itself into four items. Without the acceptance of these there can be no nebular theory. Then what is the origin of these four? How are they constituted? Are they life or inert matter? If they are inert, what brings about the changes?

Nature! these changes are brought about by Nature. Then arises the question, is Nature living or inert? Accept it is inert; it cannot move; it cannot assume a spherical shape of itself—it cannot express itself—as inert matter has neither motion nor expression. Accept it is life; why, it is acceptance of the Sastras. Darwin and Hegel dispensed with all these considerations and directly set down that life sprang out of lifeless matter in the beginning. Monerans was the first organism thus formed.

In the theory of evolution it was made out that life was born out of no-life. How can this be? The no-life is expressionless, whereas life has expression. How can expression come out of expressionless? How can knowledge result from the absence of

it? It is as much as to say "Men came out of a nonexistent dwelling! Food not existent, was eaten; and an elephant was killed with a hare's horn which was never seen! or a man without a mouth was able to speak. That assumption (Life sprang up of No life) is of a piece with statements like those. It is ludicrous.

No life is not a matter; it has no individual existence. Lifelessness is having no life. Absence of knowledge is ignorance or loss of knowledge. To say that out of No-knowledge (Ajnana) came knowledge (Jnana) is unreasonable. Therefore their argument falls even at its foundation. They say that this is the age of reason; strangely there are people to accept such fallacious theories.

Again, consider the early stage of evolution; the object which had first lost its original form must have acquired a new shape. Similarly this primitive object must have lost again and again its shape resulting in ever changing forms, until at last it reached the human form. It must also be believed that the intermediary shapes had disappeared. Then all the other forms except the final one must become extinct. But how is it that the other animals still persist? How was it, gradual processes of change were never recorded by anybody at any time? This kind of absurd theory is a wrong doctrine. Men of knowledge do not agree with such ideas. The evolutionists dwell upon the visible present and do not consider the beginning and the end but start at the point where they can get at and note only such changes as might have taken place to their own age. They do not know what brought about these changes in Nature. They have not pondered over it. Thus they describe what presents itself to them here and now.

Imagine a rope lying in the dark, in curves like those of a snake; and an observer like one of these evolutionists might take it for a snake indeed and sees in it all the details of a snake; does that, description represent the truth? Do knowing people accept it as truth! Only people who have been equally deluded with him may admit it, but not those who have known it to be a snake. Just as the man referred to above continues to see the features of a snake in his rope until he was told by others who knew the truth, similarly the evolutionist who does not know how creation began, and how it will end, dwells upon the present, the middle taken out of its context, throws out this doctrine of evolution. It is his fancy; it is not founded in reason; it is not the truth. Descriptions of the changes taking place in nature are welcome but they cannot

constitute a valid theory and cannot determine the ultimate facts of our life and salvation.

This theory states that the universe contains minute particles which by process of natural selection combine and are produced as life from the lifeless particles. This proposition is subject to several fallacies.

It is a natural law that the effect cannot be of a different nature from the cause; although there may be differences in form, name etc. Therefore it is plain that life cannot emerge out of lifeless matter. Else the relationship of cause and effect cannot hold good.

Again the universe exhibits the Ego and non-Ego. Both of these comprise universal energy i. e., Dead and Living substances. The difference is that Ego has Antahkarana (अन्तःकरण), whereas the non-ego is devoid of Antahkarana (अन्तःकरण).

The common factor however between dead matter and living matter is universal intelligence and energy. Even in the case of natural selection of the Vijnanavadin or materialist there ought to be some power which brings about attraction among the Atoms.

If we choose to say that Prakriti and Purusha did not exist before creation began, they must be coeval with it and as everything that is born is sure to perish, it is absurd to say that Nature has a beginning and an end. Therefore all religions (schools of Vedic thought) hold that Purusha and Prakriti have no beginning or end and they have existed from time without a beginning and will exist to endless future. This creation, as argued out by our Sastras emerged out of the Avyakta in which all life lay latent, more than 105 crores of years ago and will continue to exist for 237 crores of years more, making up a total of 432 crores and it will then disappear. All this has been appropriately given in our Sastras. Oh! the wisdom of our historians, who, having imbibed the notions of people who could not date civilisation to but six thousand years ago, and who rely upon the theories formulated by their fancy, look askance at our Sastras which have existed from undated past and which contain valid truths which they have no patience to understand but take them for myths! श्रुति ॥ “अन्धेनैवनीयमाना यथान्धुः” even as blind men led by the blind! (Mundakopanishat 2-5)

Srimannarayana sprang up from Paramatma, and Brahma from the former naturally. There have been many Brahmans and Brahma-

mandes. It is an error to suppose that only one Brahma or only one Brahmanda was formed. What has been so far said pertains to our Brehmunda. Many such Brahmandes and Brahmae come up and disappear. All these creations proceed from Vishnu and disappear into him (Vishnupurana 1st chap). The life period of Brahma is but a day to Vishnu; and his night is equally long. 360 such whole days make a year to Vishnu who lasts a hundred crore of such years (Cf. later)

In the life period of Vishnu, many such Brahmandes run their course, of themselves—they come out and disappear naturally and without extraneous influence. When the life period of Vishnu comes to an end, he passes, with all these Brahmandes, into Paramatma.

Again after a period equal to this whole cycle, Vishnu, Brahmae and Brahmandes issue out once more, and run their course once more to their destined end. The wheel of time has been revolving from antiquity without a beginning and will continue to do so into endless future. This course is innate in Paramatma associated with Prakriti (Vishnu—First Chapter). Our thousands, millions, billions etc., pale into insignificance in this infinitude of time.

The Age of this Creation.

We shall now study in the light of our Sastras, when this earth on which we live emerged out of the Paramatman, and how many years ago; how did life make its appearance?; what are the details of the process of Srishti? where did this srishti (appearance of life) begin?

In this context we shall cite the opinions of modern scientists so far as they are helpful, and examine critically such modern theories as go against the sastras, and investigate the origin of the Aryans and their abode.

Geological Evidence: Before we expatiate on this subject, it is necessary to know the results of the researches of Geologists. Though we may not be able to arrive at the precise date when the earth made its first appearance, we may gain some approximate idea of its origin by that study. Some Geologists say that the earth was first a liquid mass and gradually cooled to a spherical solid; some think that the earth was a solid from the beginning. According to the first theory, after the earth began to

solidify, mountains and plains were formed gradually; but on account of the high temperature prevailing no living object could survive on it. This period was the Azoic Age. To help the readers to comprehend the geological ages, we have given here the classification of the geologists. The topmost of the list is the modern age and the bottom most, the next ancient.

7. Laurentian Period

- | | | |
|--|---|--------------|
| Period when life was traced at the North pole. | } | 6. Ardoecian |
| Period when life was traced in Aryavarta | | 5. Cambrian |
| | 4. Subcambrian (or Lower Cambrian) | |
| | 3. Silurian.—North pole formed. | |
| | 2. Paleozoic—Vindhya, Aravallis formed. | |

- | | | |
|--|---|---|
| When ossification of the earth was in progress | } | 1. Azoic period. When salt range in E. Punjab was formed. |
|--|---|---|

It has been said that the globe was in the liquid state and the Azoic period was the earliest of all (Vide Lepworth's Intermediate text book of Geology 1899—page 50.)

Prof. Dana an eminent Geologist of America said, "The fact of the existence of the globe at one time in a state of universal fusion is placed beyond reasonable doubt (Manual of Geography of Prof. Dana, page 134-Edition of 1873). "The Azoic age must.....stand as the first in geological history, whether science can point out unquestionably the rocks of that age or not." (Dana's Manual of Geography, page 134...1873.)

"It is more likely to have been vegetable than animal" (Dana's Manual of Geology P 146-1863 edition)

Though climatic conditions of the globe had been favourable to living beings no traces of life appeared in the Ardoecian age. However from what has been discovered in salt range in the Punjab of Aryavarta it can be argued that there were living creatures there from Azoic period (cf. Prof. Notling's new series 1899 Vol. 1 part 1 The Crabs & Shells of the Eastern Salt range p. 10). Prof. Lepworth in his Intermediate text book of Geology

page 201 (Ed. 1899) says, while talking of the mountains of the Cambrian age of India, that similar formations were formed in Bohemia, Bavaria, France, Belgium, Spain, Sardinia, North China, Western Australia, and South America. But he did not include the North Polar regions in his list. Therefore we have to conclude that Aryavarta was having life long before the North Pole had seen life. Prof. Meddlicott who was the Superintendent of the Archaeological Department of India said: "And the ancient form of life occurs in India, near the Eastern end of the hills." (The Salt range of the Punjab, vide Manual of Indian Geology page XXIV) The same author further says, "still further east too in the north of Kumaun, Silurian (i. e., post Vindyan) fossils have been discovered in considerable quantities."

I think it is better to quote what Prof. Meddlicot and Blanford said regarding the opinion of Prof. Seporto that at the time when the North polar regions became congenial to life, the coasts of the southern hemisphere were too hot for creatures to live in. Prof. Meddlicot and Blanford, in their manual of the Geology of India, wrote in page 22 "But this is open to question on Physical grounds and appears contradicted by the similarity of Silurian fossils in the southern hemisphere to those in the northern". "There are some very curious indications of a low temperature having prevailed in the Indian area at very ancient epochs". "Aryavarta seems to have enjoyed mild climate from the end of the Azoic age and the commencement of Palaeozoic age". "The Cambrian fossils in the Salt Range of Punjab are decidedly a solid proof in favour of a low temperature having prevailed, and the consequent origin of Vitality in Aryavarta in the extremely ancient period of the Earth's History.

In 1867 (J. A. S. B. PP. 144-5) H. F. Blanford wrote.

"I am much disposed to believe that we have evidence in India of the existence of man at a much earlier period than Europe. We have here evidence of the co-existence of man with the animals the bones of which occur in the Godavari gravels and which are identical with those found in the Narbuddah gravels. The fauna thus indicated differ much more widely from the existing Indian fauna than the Pleistocene animals of Europe do from those now existing in that country."

(Vide Pre Historic India by V. Rangacharya Page 31 foot-note)

"The Italian Archaeologist 'Boni' sees in the Forum of Rome a site of Vedic funeral practice indicating that the Latins were Aryans who reached Europe from North India through Persia and Asia-Minor. All these would indicate in Prof. Viswanatha's opinion the Aryan cradle to be in the Himalayan region roughly extending from the valley of the Seven rivers to the source of the "Ganges and Jumna" The Aryan culture spread to the West. (Pre Historic India Vol. I By V. R. Acharya, P. 213)

This is what Geology has said to prove that Aryavarta was a very ancient land.

Let us examine what the Sruti says on this point.

श्रुतिः—पृथिव्या शोषधयः जोषधीभ्योन्नम्, अन्नात्पुरुषः॥ (Taittireeyopanishat, Anandavalli). Vegetation consisting of vine and plant appeared first; out of them came Anna (anything that is consumed as food) and out of Anna was born Purusha (living creatures). What we are told have been the discoveries of Western Geologists are simply the facts recorded in the beginningless Vedas and handed down to us hereditarily and are not new to us. आपोवा इदमस्मे सलिलमासीत्॥ (Taittireeya Samhita 7-1-5-1). "All this was water in the beginning" ... आपोह्यत्रे समभवन् न एव इनौ पृथिवीतत्त्वे" — Vyupurana 6-1 "The earth cooled and water was first formed. तस्मात्तपनाभ्युमो जायत ... अग्निरजायत ... तदधिष्ठित समहन्यत तदस्ति मभिनत् ससमुद्ग्रोभवत् ... यदप्स्ववापत्तत सापृथिव्य भवत्॥ (Taittireeya Brahmana 2-2-9-1). "Vapour was formed on account of heat; from it Agni—Jyoti (Light) etc., from it water was formed resulting in the oceans; and what was formed from the water became the earth.

"**याशोषधीः पूर्वजातादेवेभ्य स्तियुगंपुरा** (Rigveda 10-9-7-1.) Vegetable life preceded the Devas by three yugas" Here yuga is Deva yuga equivalent to 43,20,000 human years. Therefore three yugas mean 129,60,000 of our years.

योरसः सोऽपांतरतः कूर्मभूतग्रम् सर्वे ते। (Tait. A. 1-2 3-3-4)

And in the water a tortoiseshape was moving about.

स वराहो रूपं कृत्वापन्नमउत्तम्। (Tait. Brah. 1-1-3-5)

That (Narayans) went down into the water in the form of a Varsa or Boar.

According to the Sruti, we hear, that when earth was watery waste, mountains whose foundations were loose, were shaky, as water slowly reduced they rose up and had their foundations firmly set in the earth, and after this their movement ceased.

श्रुतिः प्राचीनान् पर्वतान्दृमहत् ।

(Rig 2-17-5)

In the beginning of the creation He fixed up the shaky mountains
यः पृथिवीं व्यथमानामद्युहत् । यः पर्वतान् प्रकटितानरमणात् ।

He fixed the rolling earth. He pacified the shaking mountains. Paramesvar taught us so vividly the state of the earth at the beginning of the creation in actuality. Maxmuller in his Rigveda Samhita Vol IV, LXXX, says "The Rigveda etc., are the oldest literary documents." "The Sacred Hymns of the Brahmins stand unparalleled in the literature of the whole world and their preservation may well be called Miraculous."

From the studies pursued by the Geologists, it is known that Aryavarta was the most ancient part of the Globe. Prof. Zudd was of opinion that it had existed from six to sixty crores of years from the beginning of the Cambrian period: "Indeed" he said, "the results actually arrived at by different observers, for the period of time which has elapsed since the commencement of the Cambrian to the present day have varied from seven crores (Welcot) to sixty crores of years (Maegee)". vide The Students' Lyell edition 1895 page 592. It has been proved in the previous discussion that Aryavarta was inhabited even at the end of the Azoic period which was followed by Paleozoic, Silurian, lowest Cambrian and Cambrian periods. Therefore we can carry on the period of time to another 120 crores of years into the past: counting 120 crores of years from the end of the Azoic to the beginning of the Cambrian period and sixty crores from that Cambrian to the present period we arrive at the total of 180 crores of years. Some Geologists estimated the age of the earth at 200 crores. The Theosophical occultists say that the earth had been inhabited about 200 crores of years ago. Also Dr. Wells in his history of the world estimated the beginning of the creation at 200, crores of years ago. Dr. William Rose, in page 152 of his "Outline of Modern Knowledge" wrote, "The age of the earth is

about two thousand million years and the planets have the same age". Thus according to these eminent authorities creation began from 80 to 200 crores of years ago. But all these calculations were results of the exercise of their individual imaginations.

According to our Panchanga based upon the Suryasiddhanta, the earth and the planets began their existence 195,58,85,044 years ago. That time has been given down to the hour, tithi, day of the week, and the Nakshatra; and the planets are now at their middle age. This creation will stand 432 crores of years and disappears at the Pralaya. To count this endless time, they evolved a system of numeration which is at once a testimony to their breadth of outlook and mental capacity: this is given below by the way.

Number	Number of pieces	In words
1	1	One
10	2	Ten
100	3	One hundred
1000	4	A Thousand
10000	5	Ten thousand
One followed by 5 zeroes	6	A lakh
One followed by 6 zeroes	7	Ten lakh
7	8	Koti
8	9	Dosekoti
9	10	Satakoti
10	11	Arbuda
11	12	Nyarbuda
12	13	Kharve
13	14	Maha Kharve
14	15	Pedma
15	16	Mahopedma
16	17	Kshoni
17	18	Mahokshoni
18	19	Sankha
19	20	Mahasankha
20	21	Brinda
21	22	Mahabinda
22	23	Kshiti
23	24	Mahakshiti
24	25	Kshobha

25	26	Mahekshobha
26	27	Nidhi
27	28	Mahanidhi
28	29	Parvata
29	30	Antya
30	31	Madhya
31	32	Parardha
32	33	Ananta
33	34	Segara
34	35	Avyaya
35	36	Achintya
36	37	Ameya
37	38	Bhuri
38	39	Mahebhuri
57	58	Oghe
62	63	Mhoghe

I have been told that above numeration ran upto 64 places. I have shown here what I could gather from my study. Even when we apply the above numeration it is not possible to speak of God's time, for he is Time itself; what a sorry figure do our scientists cut when they try to determine this Time by means of poor thousands and lakhs! Occidental mathematicians are just making arrangements to use trillions (i.e., up to nineteen places). But so far they have gone up to just hundred crore but not beyond.

The English people who have come into contact with the numeration of the Hindus have accustomed themselves to conceive quantities up to nineteen places; but the Americans and the French have not gone beyond ten places.

NUMERATION (English)

1 Million — 10 lakhs — seven places.

1 Billion — 1 Kharva — thirteen places.

1 Trillion — 1 Sankha — nineteen places.

The French, the Americans and the other occidental people
1 Million — seven places.

1 Billion { a thousand millions, ten places. Satokoti.
or Milliard }

These peoples have not yet adopted the trillions.

The Age of the Present Creation.

According to the Smritis,
18 winks of the eye — 1 Kastha
30 kasthas — 1 Kala
30 Kales — 1 Muhurta
30 Muhurtes — 1 Day and night

According to Jyotisha,
6 respirations — 1 Vighati
60 Vighatikas — 1 Ghatika
60 Ghatikas — 1 Day and night

This Ahoratree is the human day.

15 days — 1 Paksha,
2 Pakshes — 1 Human month
1 Human month — 1 day and night of the Pitris (Manes) the Sukla Paksha being their day and the Krishna Paksha their night,

12 Human months or one year — The Ahoratree of the Deves
6 Human months — 1 Ayana (From Pushya to Jyesta) i.e., day of the Deves. From Ashadha to Margasira a night of the Deves.

30 human years — 1 month of the Devatas
360 human years or 12 Daiva months — 1 year of the Devatas.
4800 Daiva years or 17,28,000 years — Kriteyuga with yugasandhi and Sandhyavansha.

3600 Daiva years or 12,96,000 years — Tretayuga.
2400 Daiva years or 8,64,000 years — Dwaparyuga.
1200 Daiva years or 4,32,000 years — Kaliyuga.
12000 Daiva years or 43,20,000 years — One Daiva yuga or ordinary Mahayuga

1000 Daiva Yuges or ordinary }
Maha Yugas or 432 crores of }
ordinary years. }
One day time for Brahma.
This is Udayakalpa.

Another 1000 Daiva Yuges or 432 crores of ordinary years. }
Night for Brahma or Kshaya kalpa.

2000 Daiva Yugas or ordinary Maha yugas i.e., 864 crore ordinary years. }
One Ahoratree of Brahma.

30 Ahoratrees of Brahma or 60,000 ordinary Mahayuges }
One month of Brahma.

12 Brahmasic months — 1 Brahmasic year.

100 Brahmasic years — Life period of Brahma.

The time that has passed by in the period of
the present Manu (the 7th) Vivasyata — 12,05,33,048 years.
The period of a Manu 30,67,20,000 "
∴ This Manu will continue for 18,61,86,952 "

Thus we arrive at this conclusion :

Brahma has completed his fiftieth year ; and in the first day of his fifty first year of life have gone by thirteen ghatikas, and forty two vighatikas. This is recorded in our Panchangas year by year.

This calculation of time was given in the Suryesiddhanta, in the Vishnupurana, in the Mahabharata, and in the Manusmriti.

But some Occidental scholars, and their Oriental followers would consider this description as an interpolation as they think that no mention has been made of this in the Vedas. They make this assertion as if they have thoroughly perused through the Vedas. Therefore it is up to this writer to quote the following Vedic authorities to their benefit.

1. The Atharva Veda says : (8 prapataka. Anu 2 Mantra 21)
शतेऽस्युंहायनान् द्वयुगोदीणिचत्वारि कृष्णः ॥
meaning = 432 crores of human years is his day.

2. In the Tripadvibhutinorayanopenishat of Atharva Veda—
चतुर्युगसहस्राणि ब्रह्मणो दिंच भवति। तावताकालेन पुनर्लक्ष्य रात्रिर्भवति द्वे अहो
रात्रि एक दिन भवति । तस्मि लेकस्मिन् दिने आसत्यलोकानामुद्गम्यति क्या
जायते एच दश दिनानि पक्षो भवति । पक्ष द्वंद्वं मासो भवति । मास द्वय
सूतुर्भवति । अतु त्रय मयने भवति । अयनद्वयं वत्सरो भवति । वत्सर शतं
ब्रह्ममानोन ब्रह्मणः परमाद्यः प्रमाणम् । तावत्कालस्तस्य स्थितिरुच्यते - स्थित्यते
अंडविराटपुरुष त्वाग्रशाग हिरण्यगर्भ मभ्येति हिरण्यगर्भस्य कारणं परमालान
मेडपरिपालके नारायणमभ्येति । पुनर्वत्सर शतंतस्य प्रलयो भवति । तदा बीबा
स्त्वं प्रकृतौ प्रलीयते । प्रलयो सर्वशून्यम् भवति । तस्य ब्रह्मणः स्थिति प्रलयो
वादि नारायणस्वग्रहोनावतीर्ण स्वाजांड परिपालकस्य महाविष्णो रहोरात्री
सञ्जकौ । ते अद्वैते ऐक दिन् भवति । एव दिन पक्ष मास संवत्सरा

(3)

In the Tripadvibhuti Mahanareyanopenishat of Atharva Veda

we find the following :—

Life period of Brahma or 3,11,04,000 {	1 Day time of Vishnu.
crores of ordinary years.	
An equal period —	1 Night of Vishnu.
6, 22,08,000 crores of ordinary years or 240 Brahmaic years or twice the	1 Ahoretree of Vishnu
life period of Brahma.	
30 such Ahoretrees of Vishnu = 1 Vishnu masa.	
12 such months = 1 Vishnu varsha.	
100 crore Vishnuvarshas = life period of Vishnu.	

This amounts to Two Mahaonka, two sankha three
mahaonka nine kshoni four Mahapadma eight padma eight maha
kharva crore of ordinary years.

During the daytime of Brahma, 14 Manus look after this world.
Each Manu reigns 71 Mahayugas i.e., $71 \times 43,20,000$
30,67,20,000 human years. In the first day of the 51st year
of Brahma have rolled away the following periods :—

6 Manus = $6 \times 71 = 436$ Mahayugas = 184,03,20,000	ordinary years.
27 mahayugas of the peiod of Vivasvata, the seventh Manu.	11,66,40,000
The Kritayuga of the 28th Mahayuga	17,28,000
The Tretayuga	12,96,000
The Dwapara	8,64,000
The Kaliyuga till (Kali 504 or 1944 A. D.)	5,044
Total	<u>196,08,53,044</u>

Seven Jalapralayas each of the
duration of a Kritayuga = $7 \times 17,28,000 = 1,20,96,000$

197,29,40,044

and this is the time since Brahma woke
up on the first day of his fifty first year
and to get at the age of this creation,
DEDUCT from this, 1,70,64,000 years
being the time of Brahma's Dhyana or
contemplation before beginning to
issue life.

Time since creation began upto

1,70,64,000

1944 A. D.

193,58,85,044

दिमेदाच्च । तदीय मानोन शतकोटि वल्सर कालस्तस्य स्थितिरूप्यते ।
स्थित्यंते स्वाग्रं भवति भूर्भुर्मध्येति । तत् सावरणं ब्रह्मांडं विनाशयेति ।
ब्रह्मांडावरणं विनस्यति । तथिविष्णो स्वरूपं - तस्य तावत् प्रलयो भवति ।
प्रलये सर्वे शून्यं भवति - इत्यादि

Calculations based on these sentences have been already shown.

3. The Rigveda has the following in respect of Brahmasamkalpa—

शिक्षाविभिन्नो अस्मै चत्वार्ययुत दधत् अष्टापर सहस्र

(Rig. 8-2-41)
चत्वारी=4; अष्टापर=4×8=32, अयुत=10,000; सहस्र=1000

∴ Total 432,00,00,000 years. Four hundred and thirty two crores of years.

4 गौरीमिमया सलिलानितश्चति । राकापदिद्विपदिसा चतुर्व्यदि- अष्टापदि-
नवपदेवभो वृषि सहस्राक्षरा परमेत्योमन् । (Rig 1-164-41) Meaning :
the Ahoratree of Brahma is divided into 8, 64, 000 Aksharas and
an Akshara = 10, 000 Therefore the Ahoratree of Brahma
 $= 8,64,000 \times 10,000$ years = 864,00,00,000 ordinary years

5 दैवीरात्यहनी वर्य प्रविभागस्त्वयोः पुनः ।

अहस्त त्रोदगवनं रात्रीस्त्वाद् दक्षिणायनं ॥

Manu 1-67

One human year makes one Ahoratree of the Devas. The six months of the Uttarayana is their day and the six months of the Dakshinayana is their night.

6 दैविकानां युगानां तु सहस्रं परिसंस्थया ।

ब्राह्म मेकमहर्त्यं तावती रात्रिरेव च ॥

A thousand Deva yugas make one day of Brahma and an equal period is his night (i. e., 432 crores of years each)

7 श्रुतिः :— या ओषधी पूर्वजाता देवेभ्यः त्रियुगं पुरा ।

Rig. 10-97-1

Vegetable life sprang up three yugas before the Devas.
i. e., $3 \times 43,20,000 = 1,29,60,000$ human years before the Devas.

8 श्रुतिः :—परमेष्ठी देवमानेन सहस्रसंवत्सरं तपश्चचारा

Tripadvibhutimahenareynopanishat

Brahma spent 1000 Deva years in contemplation. i. e.,
 $1000 \times 360 = 3,60,000$ human years. In this sruti we are told of the existence of a Devamana. It is an ancient system well established but not a recent interpolation.

The Patriotism Of Our Fore Fathers.

On special ceremonial occasions our fore-fathers recounted the Mahasamkalpa. This is done even today by the Chaturvarnya in marriages and the like functions. It has come down to us from the beginning of the creation. In this, time and the Native land are considered divine and they are described in detail. The same is cited below. A reference to it reveals to us how great was the Patriotism of our fore fathers, and what arrangements they have made to continue the same into their posterity by including it in the daily routine of their progeny. If we possess even a hundredth of their patriotism we should not have ignored the Time and Place of our creation and have been perverted under the influence of the imaginary calculations of the western scholars who have not yet realised the be-all and the end-all of their life on earth.

On that Mahasamkalpa, the Bharata contemplates on his native Bharata varsha, and finds out the boundaries of his Brahmadesa out of all the many innumerable Brahmadesas in the Infinite Paramatma and recollects the fourteen worlds of which his happens to be one. The abodes of the dikpalakes, the Septadweepes on the Mahabhumis, and Bhugola and the Jambudweepes on both with their navakhandas and the novavarsyas ; the holy mountains and the rivers of the holy Bharataversha ; the Emperors, and the Princes of yore that shaped its destiny. Then the Bharata locates his position in that Bharataversha ; thinks of the Kalpas, the Manus, the avatars, and the Sakhas to reach the point of time of the ritual on hand ; and

finally resolves to perform the holy rite in that sacred moment and spot. This recital has been handed down generation after generation in unbroken succession from the beginning of creation. In no other country is there such a holy tradition. Born in such a holy land, and being inheritors of such pious tradition, and invariably reciting in every sacred rite the name of Dear Bharatavarsha, it was possible for people to understand the history of their ancients when they dwelt upon that recital and the vast view of time from the Birth of Brahma up to date exercising a little understanding. They not only do not do so but resort to make fun of it. Such must be held detractors of their country; it is a pity they do not realise the injury they are doing their country.

The Nityasamkalpa.

The Chaturvarnyas of the Aryans who follow the Vaidika Dharma when they cite their resolve or purpose (i.e., the Samkalpa) in the course of their religious routine refer to the time and place of the Karma in hand. The same is recited by the Brahmin at each bath and each Sandhyavandana. It runs thus: On the first day called the Svetavarehakalpa of the fifty first year of Brahma who acts on the orders of Sri Maha Vishnu and in the first quarter of Kaliyuga of the twentyeighth Mahayuga of the reign of Vivavata; and in the Bharatakonda included in the Bharatavarsha, situated in the Jambudveepa; south of the North Pole, to the N. E. of Sreeshaile; between the sacred Godavari and the Krishna rivers; in the presence of all the Devatas and the Brahmins on this day of the tithi, paksha, masa, cyana, of the lunar (by name) years; and under the star (name) and under the Subhayoga and Shubha (auspicious) Karma I perform this karma (rite).

We have been told that Brahma lasts a hundred years of his magnitude. That is divided into two equal parts of fifty years each. The first part was the Prathemaperartha and the second the dviteeyaperartha. Every day of Brahma is called a kalpa. There are thirty such kalpas in His month each with a name of its own, and is 864 crore years long. This is divided into day and night. The day is called the Udayakalpa and the night the Kshayakalpa. Each is 432 crore years. Creation goes on in the Udayakalpa, and Mahapralaya overtakes the creation in the Kshayakalpa when the creation with the Panchabutas passes into Prakriti. Creation appears again with the Udayakalpa. The Udayakalpa and the

Kshayakalpa together form the shoratree of Brahma. There are 30 such shoratrees in the month of Brahma, which is divided into the Sukla and Krishtna Pakshas, each of 15 tithis. Each tithi has received a name, and Brahma, in his recital of the purpose of the several rites he does, recounts them.

The Kalpas of the Suklapaksha:—

1. Svetavareha. 2. Neelohita. 3. Yamadeva. 4. Radhan-tara. 5. Raurova. 6. Praane. 7. Brihat. 8. Kenderpa. 9. Satya. 10. Eesana. 11. Dhyana. 12. Saraswata. 13. Udana. 14. Geruda. 15 Kurma (This last is the full moonday to Brahma).

The Krishtnapaksha Kalpas:—

1. Nerasimha. 2. Somadhi. 3. Agneya. 4. Vishnuja. 5. Saura. 6. Soma. 7. Bhavana. 8. Suptamali. 9. Vaikuntha. 10. Archisha. 11. Velmeeka. 12. Vairoja. 13. Gauri. 14. Maheswara. 15. Pitrikalpa (and this last is Brahma's New moon).

These thirty tithis make one month of Brahma, twelve such months make his year and a hundred of these pass on in the life period of Brahma. The first day in the second half of Brahma's life is called Svetavarehakalpa and in each Kalpa of Brahma fourteen Manus direct the fortunes of the created beings. The Manus are 1. Svayambhuva. 2. Svarochisha. 3. Utama. 4. Tamasa. 5. Raivate. 6. Chakshusha. 7. Vaivasvata. 8. Savarni. 9. Daksha savarni. 10. Brahmasesavarni. 11. Dharmasesavarni. 12. Bhadrasesavarni. 13. Devesavarni. 14. Indrasavarni.

In the creation pertaining to this Kalpa, Six Manus had their turns of administration and Veivesvatha the seventh is controlling our destinies. 27 Mahayugas of his reign have gone by and we are in the 5044th year of the Kaliyuga of the twentyeighth Mahayuga. Therefore we arrive at the figure of 195,56,85,044 human years for the age of the creation, (till 5044 Kali or 1944 A.D.) What the Geologists stated approximately is stated accurately down to the day, hour, minute and second by our Sastres. The interval between the passage of one Meru and the advent of the next there is a Jalapralaya equal to Kritayuga or 17,28,000 human years Vishnu Purana (1st — chap).

The Jyotischakra or the Zodiac.

No disruption of the stellar and planetary system takes place at the time of the yugapralaya or of the Manupralaya. But when the day or the Udayakalpa of Brahma closes and his night or Skhayekalpa sets in, the celestial bodies disappear in the daily cessation of the activity of Brahma. Again at the end of the Kshaya Kalpa or his night, the celestial systems appear once more. When Almighty, Allpowerful Brahma issues forth the Zodiac, He places all the planets in the first angular second of Asvani (Aries) on the first day of Chaitra which is also Sunday and the day of the spring Equinox when day and night are equally long creation begins once more. The same combination takes place at the end of the creation too. This event takes place at the end of every 43,20,000 (forty three lakhs twenty thousand years) which is the period of the Mahayuga, but never at intervals of 6000 or 10,000 years. By actual calculation, such an event took place on Sunday the first day of the Bright half of the month of Chaitra of Premedhi at 6 a.m. in the first angular second of Asvani (the stellar first point of Aries) 195,58,85,044 (one hundred ninety five crores fifty eight lakhs eighty-five thousand and forty four years) ago and this was the beginning of the present creation. (Calculated up to 1944 A. D.)

This Jyotischakra serves the same end in the Brahmandas as a clock does in the home—it measures time and with its help our ancestors determined the time for their religious and worldly events; and they told time of night and day by an observation of the planets.

The Brahmandas depends on the Jyotischakra. At the beginning of the creation all the planets were in the Aries. The Zodiac is divided into 12 equal Rasis (or constellations) viz., the Aries, the Taurus, The Gemini, The Cancer, The Leo, The Virgo, The Libra, The Scorpio, The Sagittarius, The Capricorn, The Aquarius and The Pisces. The planets pass through all these and meet again at the stellar first point of Aries after 43,20,000 years. This is one Mahayuga. Thousand such Mahayugas constituted the Udayakalpa or the daytime of Brahma. At the end of this period happens the daily Pralaya. At this Pralaya, will be withdrawn the Bhuloka, the Bhuvarloka, and the Suverloka. Therefore it goes without saying that the Zodiac (belonging to Bhuvarloka) disappears also. When, Brahma wakes up on the next Udayakalpa to begin

his creation he sets his clock viz the Jyotischakra at Zero again. The same is also suggestive of the destinies of all creatures in consonance with their karma.

श्री॥ सूर्येण हि विभज्यते दिशः स्तं धौर्महीमिदा
स्वर्गापर्वानरक रसौ कांसिच सर्वतः
देवतिर्युद्भनुप्याणां सरीसूप खगवी रुधां
सर्वजीव निकायानां सूर्य आत्मा दृगीधरः ॥

The differences of directions, the sky, the day, and night and other differentiations take place on account of the Sun. He is the soul of the celestials, the animals, humans, reptiles and like creatures. He is the Lord, He is the Light, He is the Eye. This Sun with his planets makes one Brahmanda. Seven Brahmandas make one Jagat ; a thousand Jagats make a Visva, one crore and fifty lakhs of Visvas make a mahavisva ; two sankhas of mahavisvas make a Loka; one Mehasankha of Lokas make a Mahaloka and a hundred Padma of Mahalokas make a Samsara. Every one of these has its own ruler. Escaping from Samsara means to be free from Karma in relation to any one of these Brahmandas. (Pranava Veda)

श्री॥ अजाणांच सहस्राणां सहस्राष्ट्रयुतानिच
ईदुशानां तथा तत्र कोटि कोटि शतानि च ॥

Vishnupurana

Brahmandas are counted by Koti and the Satkati i.e., they are countless. This shows the immensity of space.

The Pralayas that went by

There comes a daily Pralaya of Brahma's day at its close. At the end of the period of a Manu, there is a Jalapralaya or a Cataclysm; and at the end of a Mahayuga there is a Yuga Pralaya. 27 yuga praleyes have passed away so far in the period of Vivaveta Manu. In one day of Brahma there happen a thousand Mahayuga praleys. Therefore in the fifty years of Brahma that have been completed there must have gone by $1000 \times 360 \times 50 + 6 \times 71 + 27$ or 1,80,00,453 one crore eighty lakhs four hundred and fifty three) yugapralayes. In between two Brahmapralayes there is an interval of 432 (four hundred and thirty two) crore human years.

Such Kalpas have gone by beyond number. Many Brahmas too lived their life. There were numberless Vishnus. Our occidental brethren who have had no idea of this infinite time have believed that creation took place just 4004 B.C. With this notion, they judge the history of the Aryans running through 195 (one hundred ninety five) crores of years and odd of the first day of the present Brahma and fail to weave a consistent tale. There is no doubt that the period of creation given by the Indians staggered their imagination.

The Almanac or Panchanga

The Aryan calls his almanac 'the Panchanga' as it deals with five particulars, which are (1) the day of the week, (2) the tithi or the phase of the moon, (3) the star in conjunction with the moon, (4) the yogs and (5) the karana. The Panchanga gives these to the nearest second. It also records the beginning of every Kalpa and Manvantara. A knowledge of these is essential to perform the various Vedic rites of the Bharatiyas who inhabit this Karmabhumi of Bharatavarsha. Therefore they carefully maintain the almanac. The Brahmins, who are the custodians of their religion used to bring up the Panchanga, remedying errors to the correct form. In the performance of the Sandhyavandana, (Prayer at the time of dawn and evening) of the Agnihotra (worship of the sacrificial fire), of the Ishtis at the close of every half of the lunar month and of the annual sacrifice, they used to verify the positions of the planets and the stars and correct their calculations so that there was not a minute or second of difference. This they did from the beginnings of the creation. So the Samkalpa which we recite at every spiritual and temporal rite has come down to us, generation by generation. The meaning of this has been already given in this book. As this has come down by word of mouth from generation to generation till now like the recital of the Vedas, we must accept it as fully authoritative.

Let us now note the opinions of some Western Scholars regarding this matter :

1. Prof. Halbied says : To such antiquity the Mosaic creation is but as yesterday, and to such ages the life of Methuselah is no more than a span.

2 Sir M. Williams says: The Europeans, accustomed as they are to a limited horizon, will find this vast antiquity bewildering. Billions surely are incredible to years accustomed to a scale the highest note of which rises so higher than 6000 years. But matters are improving and even these souls will in time come out into a world in which centuries will be replaced by milleniums (Hindu Superiority, page 9)

3. In his Ancient America, Baldwin says :

" Let alone geological proofs; if we consider the antiquities and literature we have to conclude that it would be proper to take the centuries that have been placed between the birth of Christ and the appearance of man by the traditional Jewish lineology as milleniums."

He further says :—

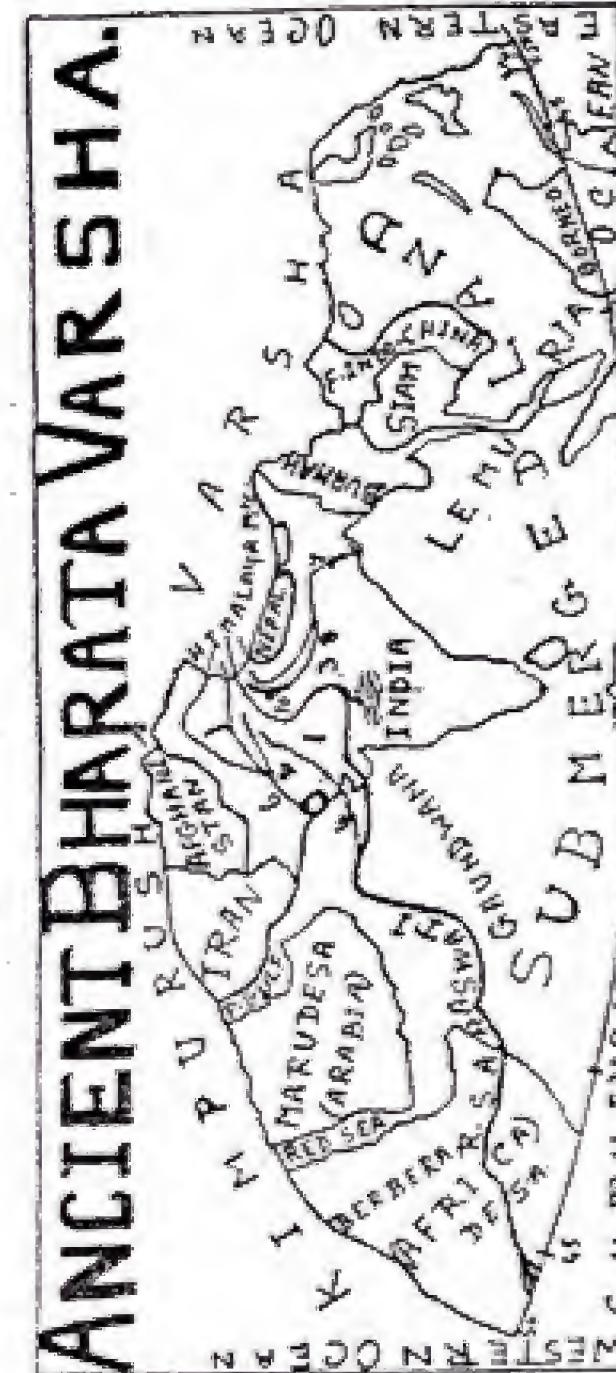
" Doubtless the antiquity of the human race is much greater than is usually assumed by these, whose views of the past are still regulated by mediaeval systems of chronology. Archaeology and linguistic studies, not to speak of geology, make it certain that the period between the beginning of the human race and the birth of Christ would be more accurately stated if the centuries counted in the longest estimate of the rabbinical chronologies should be changed into milleniums. And they present also another fact, namely that the antiquity of civilisation is very great, and suggest that in remote ages it may have existed with important developments, in regions of the earth now described as barbarous..... The representation of some speculators that the condition of the human race since its first appearance on earth has been a condition of universal and hopeless savagery down to a comparatively modern age, is an assumption merely, an unwarranted assumption used in support of an unproved and unprovable theory of man's origin." (Baldwin's Ancient America page 181).

Now to return to our topic , every Dvija recounts in his Sandhyavandana, yagna, bath, in auspicious and inauspicious rites this Age (or Time) of creation. In every Samkalpa (ie undertaking) he gives the point of time, his location in space and then states his purpose.

We follow the same procedure in framing every document and letter. The station we note marks our location in space, and the date, marks the point of time. This tradition has passed to the peoples of the world long long ago from the Aryans. It is sad to contemplate the crooked arguments of Indian Historians, who, forgetful of their age long tradition of time and place of creation, current in their Bharatavarsha, and following their own fallacious reasoning, misinterpret the Sastras to suit them and pretend to write History on the basis of plausible theories framed by them and call themselves historical researchers !

" Max-Muller, in 1890, was (Gifford Lectures 1890) careful enough to warn students that his intervals of 200 years were purely arbitrary, that it was only the terminus ad quem, that it was impossible to fix the earliest date; that 'whether the Vedic Hymns were composed in 1000 or 1500 or 2000 or 3000 years B. C., no power on earth could ever fix'. This extremely important caution, however, was ignored as Winternitz points out, by most writers; the vast majority took the suppositions of Max-Muller as proved facts, and held that the date 1200—1000 B. C. for the Rig-Veda was quite proved." (Pre-historic India Vol. I. page 217 by V. Rengacharya).

La Keillie, a French scholar who undertook to determine the beginning of Kaliyuga, was struck with the accuracy of Hindu Astronomers when he arrived at B. C. 3102, Feb 20th., 2-27-30 P. M. for that event by his own calculations too, to the nearest second. He was surprised at the astronomical knowledge of the Hindus. Children of this soil, dvijes by birth, recounting this time and place of the creation in their prayers day after day, as handed down to them from ages by tradition, disregard their religious practices, and accept the views of Western scholars who are the descendants of people who had no history 3000 years ago or the knowledge of the history of other peoples and who bewildered by the recital of the infinite time and space presented in the Sastras of the Bharates, impute ignorance to them instead of realising their own ignorance, and hold themselves as the only scholars. What a pity !



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Aryavarta - Part II

On the surface of the globe, Bharatavarsha is Holy; and Aryavarta is Holier—as the Sastras say, आर्यवतेः पुण्यभूमिः ॥". It is there that Iswara has descended in human form again, and again to render to men spiritual advice, to move among them as a friend and as a blood-relation and to gratify them with their good fortune. Aryavarta, which is the holier spot in the holy land of Bharatavarsha survives every pralaya, and becomes the birth place of all creatures in the new creation. The Vedas and the Sastras state unequivocally that this is the place appointed by Brahma as the starting point of this Brahmanda. Scientists and Geologists yield the palm to Aryavarta in this regard. The land extending from the Himalayas to the Cape Comorin has all been called Bharatavarsha as it includes in itself Aryavarta, and teems with the progeny of the Aryan race. Svayambhuva was the father of the human race; and as he created, fed, and directed their spiritual life he is also called Bharata, and his offspring are the Bharatas. This land lying between the Himalayas and the Setu where these Bharatas lived, was called Bharatam, Bharatadesa and Bharatavarsha. Later it was called Ajanebha, after king Nabhi who ruled it; lateron it was renamed Bharatavarsha after Jalebha rata, the son of Rishabha.

Though this is what the Puranas say, the words Bharata, Bharatapraja, and Bharatam occur even in the Rig-veda; vide Rig 3, 4, 23, 4) श्रुतिः :—“इमाइ भरतस्य पुत्रा”—“Oh Indra, all this progeny of Bharata”—As the word Bharatavarsha thus occurs in the Veda, it is clear that this Bharatavarsha has existed from time immemorial. Therefore it is essential to know the origin of the usage of this in the Veda itself. The Puranas offer this :—

इदंतु मध्यमंचित्रं शुभाशुभं फलोदयं ।
उत्तरं यत्समुद्रस्य हिमवत् दक्षिणं च यत् ॥

Vayupurana (I-45-75)
i. e., This Bharatavarsha is at the centre; here the good and evil Karmes of creatures attain fruition, in their happiness or in their misery. The land lying to the north of the (Southern) ocean, and to the south of the Himalayas is called Bharatavarsha

वर्षयद्भारतेनाम्-२ त्रेयं भारती प्रजा
भरणाच्च धजानां वैमनुर्भरत उच्यते
नित्रक वचनाच्चैव वर्षं तत्पारतं स्मृतं ॥

Vayu I-45-76 & Matsya I 13-15-10

Meaning:— As Manu supported (bore) men, he is called Bharata; and his offspring brought into being, fed, and spiritually inspired by him are called the Bharatas, and the land of those Bharatas is named Bharatavarsa. The Vedas also cite the same name i. e. it has existed from time without beginning.

ततः स्वर्गश्चोक्षश्च मध्यश्चां तथा गम्यते ।
न खल्वन्यत्र मर्त्यानां भूमै कर्मविधीयते ॥ Vayu I-45-77

Only from this Bharatavarsa do, souls pass into Swarga or attain salvation or pass to stages between the two. People inhabiting other parts of the globe or in other worlds, as for the matter of that, have no Vedic rites prescribed for them; and as such they cannot reap the benefits that flow out of Vedic rites (though they may derive ordinary benefits). They need not however despair of Salvation as they will inevitably take their rebirth in Bharata Varsa in due course of their virtues and obtain salvation after performing the Vedic rites.

The Genesis of the Aryans.

श्रुतिः — महिक्षेत्रे पुरुषद्वं विविद्वा दित्स लिभ्यश्चरथं समैरत्
—इदेनूभिरजन दूदीयानः साकं सूर्यसुषसंगातु मग्निम् ॥

Rig 3-3-31-15

Indra created this great, wide, and pleasant Earth for the sake of his friend (Swayambhuva Manu) who desired to live therein. Indra, the powerful, created the Sun, the Dawn, and the Fire, all at once to the benefit of mankind.

2. श्रुतिः — अवा सूजत् सर्वे सप्तसिंहन्

Rig 1-350 or 4-3-7-1

He issued forth the Rivers Seven.

3. योनि देव कृतं । Rig. 3-33-4

This is the birth place (of the creatures) made by the Devas.

4. इद्रा अपोमनवे सस्तुतस्कः । Rig. 4-28-1

Indra issued water for Manu, the first Aryan.

5. अहं भूमि नददा मार्याय दातुषे मर्त्यविषय । Rig. 4-26-2-2

The Earth is bestowed on the Aryan who loves the yajna.

6. उददा मार्या याहं वृष्टिम् । Rig. 4-26-2-2.

I rained for the Aryan first.

7. अपात्रृणो ज्योति रायाय । Rig. 2-11-18.

I showed light for the Aryan first.

8. आत्मूर्धे जनयन् द्यामुपासं । Rig. 1-32-2

Then the Sun, the Sky and the Dawn (were created).

The Veda itself tells us that Swayambhuva was the first Aryan. Swayambhuva began the creation of man. He was born out of the Samkalpa of Brahma and he brought forth the ten Prajapatis. He dissociated the beings that were to issue forth during the creation from Prakriti, and endowed them with fine bodies and ushered them into creation, in Swarga, first. It was necessary to give these concrete bodies to live in this world; and by his absolute Samkalpa he became two; one half man and the other woman. He then descended down to the Earth and multiplied human beings. (This will be further elaborated in another context).

We have seen, therefore, that this land is called Bharata and Aryavarta after Swayambhuva, the first Aryan, also named as Bharata. He is the first of the Immortals or Devas; human beings are his offspring; and Aryavarta was Devesbhumi. It was the place chosen for the first appearance of life. For the sake of Swayambhuva, the first Aryan, the Seven Rivers flowed. The Earth is bestowed on Manu, the Aryan who loved yajna. It is only the first Aryan that saw Rain, Light, the Dawn, the Sun, and the fire and that too in Aryavarta. Therefore Aryavarta is the place of the first creation and the Aryan is the first man created;

आर्यः अह आवर्ते ते पुनःपुनस्त्वद्वंति इति आर्यवर्तः ।

This land has been called Aryavarta, as the Aryan appears again and again (whenever fresh creation begins after a dissolution of Pralayos).

9. श्रुतिः — दृष्टद्वात्यां मानुष आपयायां सरस्वत्यां रेवद्ये दिदीहि ।
(Rig. 3-2-24-4)

" Oh Agni, may thou flourish brilliantly in the human abodes by the banks of Drishadvat and the land between the Saraswati and the Drishadvat. This mantra reveals to us where the first abode of the Aryan stood.

10. श्रुतिः — अस्यप्रकामनुद्युतमिल्याह सुवर्गो वैलोकः
प्रलः सुवर्गमेव लोकगृ समारोहति ॥ Tait. 1-5-7-13

The Swarga is the origin of all beings; the performer of yajna returns to Swarga.

11. श्रुतिः — 'अथो देवलोका देवमनुप्यलोके प्रतिस्थिति । '

Tait. 1-5-7-2
Human beings are made to settle in this world only from Devaloka (or Swarga).

12. श्रुतिः — " युवोहिः नः सर्व्यापित्राणि समानोवंधुक्ततस्यवित् । "
(Rig. 7-5-2-2 or 7-5-72-2)

Meaning :— (Invoking the blessings of Asvini Devates) the mantra reads as follows :— " you, Devates and we men are closely affiliated not only by the devotion of my praise, but also on account of our descending from a common ancestor; (Swayambhuva Manu) "

THE SMRITI

श्रुतिः — " यद्वैकिचमनुरदत् तद्देवेषं । " (Thri. Sam)

Meaning :— " What was said by Manu is Dharma to living beings. It is like a curative dose to them (Manusmriti interprets the significance of the Veda; it is equally authoritative).

शो ॥ सरस्वती दृष्टद्वत्यो देवन्यो धर्मतं ।
तं देवनिर्मितं देशं नवावर्तं प्रचक्षते ॥ (Manu 2-17)

The land chosen by the gods between the Saraswati and the Drishadvat is called Brahmavarta. It is so called because Brahma descends hither again and again. Brahma has fourfold derivation : 1. The Brahmin, 2. Life (soul), 3. Prajapati (creator), 4. The Vedas. Let us take the first. It is the place where the Brahmin, the leader of mankind, made his first appearance, (for the Brahmin community arose first); 2. When fresh creation began life appeared here in the beginning. i. e., This is the birth place of all life. 3. Brahma is Prajapati and Swayambhuva, the first Manu appeared in human form here with the intention of creating living beings (i. e., the Prajapati took human form in due course of time here). As the Sruti says, "मनुः पिता देवेषु" ·Sama 4-1-4 (or 355 Rig). Of the gods, Manu is the father. 4. If we understand Veda, by the word Brahma, at this place Brahma delivered the Vedas to the Dvijas—it is the centre of culture.

Thus, the problem which has been exercising the minds of scholars for years is solved even in the beginning of creation by Manu in defining the word Brahmavarta which is the origin of the Vedas and Sastros, the place of birth of all life, the birth place of all the castes, and of all human beings. If we do not take into account the derivative meaning of Brahmavarta, we can never decide the original home of the Aryans, however much we may discuss; but if we dwell upon it, vision dawns, and the truth is revealed.

There is no equivalent to the word Brahmavarta in any language. This is the land whereto Iswara descended in human form; this is the land where man first sighted the Sun; this is the land where the Brahmin with his three associate communities took birth; here it is that Iswara handed over the Vedas to the Brahmin for the happiness of the human race; and who gave this name to this holy land? Is it Manu? No. He did not take the credit to himself!

"He says प्रचक्षते that is, it is so known by tradition! The name being immemorial cannot be assigned to any particular period. Aryavarta existed from the very beginning (i.e. Anadi). By using the word Devanirmitam, Manu has told us that he followed the

Sruti. He has taken "devakritam" from "Yonim devakritam" of Rig. 3-3-34 and substituted for it Devanirmitem, which is its meaning. "Brahmavartam Devanirmitem is simply suggestive of the sense of Yonim devakritam ; Yoni means the point of birth and its sense has been expressed by "Avertate". Devakritam suggests that Brahmevarta was made by Brahma, Desa is place, by using the pronoun (त) Tum, we have to understand that even at that time, it had a still more ancient and well known origin. Reading the whole stanza together, we make out clearly that Brahmevarta is the place situated between two divine rivers (i.e. Saraswati & Drushadwati). As has been already said Svayambhuva descended there, the Brahmin was born there, life appeared there ; and the Veda gained currency there.

2. The Brahmarshi Desa

कुरुक्षेत्रे च मत्स्याश्च पांचालाः सूरसेनकाः।
एष ब्रह्मणि देशो वै ब्राह्मवर्ती दन्तेरं ॥

(Manu 2-19).

"Kurukshetra, Matsya, Panchala, Suresena, North Madura were the abodes of Brahmarshis. These are slightly inferior in merit to Brahmevarta and this region has been called "Brahmarshidesa". Brahmarshis are people who had Brahmajnana ; and by Brahma is meant 1. Brahma, 2. the Brahmin, 3. Life and 4 the Vedas ; Briefly the abode of the Brahmins was called Brahma Rishi Desa.

3. The Madhya Desa

हिमवद्विघ्न्योर्मध्यं वल्मीकिनशनादपि ।
प्रलयगेव प्रयगाश्च मध्यदेश प्रकीर्तिः ॥

(Manu 2-21).

The land lying between the Vindhya and the Himalayas and lying to the east of Vinasanadesa, bounded by the Sarasvati and lying to the west of Prayaga (Allahabad) is called Madhyadesa.

4. Sadachara

तस्मिन् देशे य आचारः पारंपर्यं क्रमागतः ।
दर्णानां सांतरात्मानां सप्तदाचारं उच्यते ॥

(Manu 2-18).

The standard of religious and spiritual practices to be observed by castes and intercastes has their foundation in the practices prevalent in Brahmevarta etc. by heredity and tradition, that is their Sadachara. Because, the real nature of anything can be known only at its source, so if we wish to know Vedic Dharma, we know it only in Brahmevarta, for, Vedic Dharma started there ; Brahmarshidesa is the abode of the Brahmins who have mastered the Vedas and the sastras thoroughly, and who are the teachers of mankind. The practices current in that land constitute Sadachara.

5. Dharmacharya

श्रोः — एतदेशं प्रसूतस्य सकाशा द्यप्रवन्मनः
स्त्रियं चरित्रं शिक्षेत्रन् त्रिधित्वा सर्वमानवाः ॥

(Manu 2-20).

The peoples of the world shall learn their Dharma from the Brahmins of Brahmarshidesa.

श्रुतिः — ब्रह्मते व धर्मन्वारं भयति, तस्माद्ब्राह्मणो मुख्यो मुख्यो भवति ।
(Thithiriya Samhita (2-6-2-5))

The Kshatriyas are so constituted as to follow the Brahmins. Therefore the Brahmin is verily the pioneer of Dharma. As the Brahmins continue the Vedic practices derived from days of yore by hereditary tradition from the beginning of the creation, their practices are Sadachara. Therefore, have people to learn righteousness from such learned Brahmins or from members of their families

श्रुतिः — ब्रह्मसुखावै प्रजापतिः प्रजा असृजत
तस्माद् ब्राह्मणो मुख्यो मुख्यो भवति

(Thi-Sem5-2-7-1)

Pragpati created the Brahmin first, therefore, he stands first in creation. (Tat. 5-2-7-1).

6. Aryavarta

श्रोः॥ आसमुद्रात्मुवै पूर्वादासमुद्रात्मु पश्चिमात्
तयोरिवांतरं गिर्योरार्यावर्ते विदुर्वृथाः ॥

(Manu 2-22).

By Aryavarta is meant the land between the Eastern sea and the Western sea and between the Himalayas and the Vindhya. It has been already said that Aryavarta means the land in which the Aryans are born and reborn continuously. This is borne out by the commentator of Manusmriti Kullukabhatta who wrote

आर्यः अत्र आवर्तिते पुनः पुनरुद्भवति इति आर्यावर्तः ।—

By Avartante is meant पुनः पुनरुद्भवति ॥ This cycle begins with a birth and ends on a return to birth a next time; and therefore the Aryans get themselves born repeatedly in Aryavarta. Therefore it has been vouchsafed for an Aryan who adheres to Sadvachara, to the Vedas, to the Sastras, and to his own Dharma, to live, die, and reappear until he would attain salvation, and this fact is expressed in the word Aryavarta. Also, it is clear from all this that the Aryans were not immigrants into this country. As they are the natives of the country, they have inhabited Bharata or Aryavarta from immemorial time.

7. Yajneeya Desa or Bharata-varsha

Manu defines where Yajna may be performed as follows :

कृष्णसारस्तु चरति सूर्यो यत्र स्वभावतः सङ्गेयो यज्ञीयोदेशो म्लेच्छ
देश स्वतःपरः ॥

Manu 2-23.

The country where the black-striped deer lives naturally, is the prescribed land for the performance of Yajna; other lands are Mlecha. Therefore Mlechadesa does not mean a country where people other than the Aryan live; it is only applied to those parts of the world unfit to be lived in by the Yagna-loving Aryans. Yajneeyadesha is not limited to only the country between the Himalayas and Cape-Comorin. It comprises the whole Bharata-varsha native to the striped deer, and it was under the sway of Aryan rulers. The whole land ruled by Svayambhuva, designated Bharatam, was noted as Bharata-varsha, and it is the native land to the striped deer without any need for acclimatisation or artificial importation. As the four regions (Brahmavarta, Brahmarshidesa, Madhyadesa, and Aryavarta) were included in Bharata-varsha, what was said of

Bharata-varsha applied to those regions also. The regions beyond those constitute Mlechadesa. It is clear from this exclusiveness that Bharata-varsha was the abode of the Aryans; for if they came here from other countries, they would not condemn their original home as Mlechadesa.

It is also clear from the above discussion that Manu divided Yajneeyadesa into 1. Brahmavarta, 2. Brahmarshidesa, 3. Madhyadesa, 4. Aryavarta and, 5. Bharata-varsha and assigned them progressively descending order of merit.

In Markandeya purana we have :—

पूर्वे किराते यस्याते पश्चिमे यवनासृताः । दक्षिणे
मलयो यस्य हिमवानुलरे तथा ॥
तदेतद्भारतंवर्यं सर्वबोगं द्विजोत्तमं ।
ब्रह्मत्वं समरेशत्वं देवत्वमपि दुर्लभम् ॥

Bharata-varsha is the land bounded by the Kiratas in the East Yavanas on the West, Malayans on the South, and the Himalayas on the North. All Life originated there (सर्ववीजः). People who do not take their birth there and who do not perform penance there, cannot attain Brahma-tva (creative power, Indratva, (sovereignty over the Gods) or Devatva (life in Swarga).

Opinions of Western writers examined

Several writers of the East and West have traced the origin of the Aryans to Central Asia, Central Europe, and to the North pole from where they migrated in course of time towards the East. We do not find however that their statements are based upon any written authority or even tradition. As their history during the past 3000 years is mainly concerned with the Babylonian, Assyrian, Mesopotomian, and Egyptian civilizations, which had their origin and end in Western Asia and around, naturally they guessed that the Aryans had their original home in that area and spread themselves into Europe, India etc. The main reason for this guess is apparently, that India is in the far East about which they had little or no knowledge then.

36.

MANAVASRISHTI VJNANAM

There seems to be a common understanding among all the Western Orientalists that the original home of the Aryans was some where in the near-East. On this assumption all varieties of guesses in the shape of learned arguments are converged to come to this conclusion. No authorities, worth mentioning, are adduced to probablise this theory. As an illustration we quote Prof. A. Macdonell, M. A., Ph. D., M. D. in his History of Samskrit literature, pages 147, 148.

The learned author aims at showing that the Aryans went Eastward from the North-west of India towards the Gangetic plain; and also that the Rig-Veda and Yajur-veda were composed at different periods. To this end he tells us that since no mention of tigers is made in Rig-Veda but only lions, Rig-Veda must have been written when the Aryans put up in the Indus Valley and Yajur-Veda was written when they migrated to the Gangetic area as Yajur-Veda mentions the name of tiger with which Bengal abounds. It is a matter of sheer common sense that the non-mention of the tiger in Rig-Veda does not mean that there were no tigers in the Indus Valley, or that the Aryans were not aware of tigers. The author himself at page 150 warns the reader of the dangers of the argumentum-ex-silento, that because the name of salt is not mentioned in the Rig-Veda, it is not to be understood that there is no salt in the Punjab, where salt is found in abundance.

It may be remarked here that the words lion, and tiger are casually mentioned but not in any particular significance in the Vedas.

With great deference to the learned author, the reader will judge for himself whether his so called conclusions are based on authorities or whether they are mere guesses couched in flowery and sweet language.

Again, the same author in the same book at page 402 makes the astounding statement that "Sri Sankara was born in 788 A. D. became an ascetic in 820 A. D. and probably lived to an advanced age".

All authorities Indian and foreign as well as literature and historical evidence are unanimous in stating that Sankara died in his thirty-second year (32nd year), after becoming a sanyasin in his eighth (8th) year. This glaring instance of how some of the Western

authors deal with our ancient history which is so easily swallowed by the modern Westernised Hindu. The actual date of Sankara's birth is 509 B. C. (or 2593 Kali).

We shall now try to find out what the Vedas, Smritis, the Puranas, and the traditions of the Bharatas have to say about the subject. As detailed below the authorities prove beyond doubt that mankind had its origin on the banks of the river "Saraswati" situated in the centre of Aryavarta, that they spread themselves in course of ages towards the East, South, West & North. As is natural to men during all ages to have religious, political, social and other differences, the Aryans divided themselves into two factions, one adhering to the Scriptures and the other who rebelled against the ancient creed. The latter therefore who were in a minority were excommunicated and nick-named as "Dasyus", Rakshases etc., on account of their raids and murderous attacks on the Vedic followers. The word Desyu means a renegade from the established religious creed.

After these Dasyus had spread themselves over the distant parts of the world abandoning their home, they were followed in course of time by the last three castes who went out for purpose of conquest and trade. These latter emigrants lost their touch and had no opportunity to observe the Vedic rites. In course of time these latter also were designated as Desyus and became amalgamated with them.

It is whithin the common knowledge of all that the Parsees till now are wearing yajnopaveeta or sacred thread in their waist, consecrated by their priest in lieu of Upayana. The Parsees are also fire-worshippers; there are four castes in their society. The language of the Parsees is akin to Samskrit. The finds excavated in Egypt and Babylonia show that the ancients there, followed the caste system of the Aryans of Bharata-Varsa, and their religious rites, and wear caste marks. They worship the Vedic Gods such as Mitra, Varuna, and other Gods. The fact however, is that all the above peoples observe their religious rites as a copy of the ancient Indo-Aryans, if not in an adulterated form. As regards the arguments of some that it is equally probable that they migrated from West to East, the weight of evidence scriptural, traditional, etc., which I have described above may be conclusive. There is not a scrap of reference to any ancient book in favour of the European theory.

If the Aryans had really migrated to the East, the Western Orientalists must also show references in Vedas of the rivers, mountains in those countries which were their ancient homes. There is not a single word in all the Vedas which refers to the so called ancient home of the Aryans. On the contrary detailed description of the rivers, mountains, trees, animals, grains, religious sacrifices and holy places of the Bharata-Varsa are given and extolled in the Vedas. We hear the words Bharatam, Bharataputras, Bharatamjanam, Bharates etc. in Rig-Veda, referring to Bharata-varsha and its people. On the other hand, Manu refers to the Kshatriyas who inhabited China, Greece, Asia Minor and other foreign countries as Desus because they had given up Vedic rites, and called those countries Mlechha Desas. It may be noted that the age of Manu starts with the creation of man.

Videha Madhava, Gautama Rishugana, and Angirasas lighted the first Holy Fire on the banks of the "River Saraswati" and offered oblations in the Fire.

श्रुति: — “पूर्वमनयत्नापरं पुनः”

(Rig-Veda 1-7-31-4) & Satapatha Brahmana (1-3-3-14 to 17)

पदविभागः॥ पूर्वं, अनयन्, आ, अपरं पुनः ॥

Purport: The Rishis crossed the Saraswati carrying with them the Holy Fire, went Eastwards crossing the river Ganga-Mayi as far as the perennial river named Sadanira colonising the vast virgin land in the region between the rivers. There-after they travelled West-wards as far as the River "Kubha" or Kabul River a tributary of the river Indus which has its source in Afghanistan and peopled themselves all the way.

Prof. A. Macdonell quotes a passage from Satapatha Brahmana which runs thus :—

"Satapatha Brahmana, Book I, relates a legend in which three stages in the Eastward migration of the Aryans can be clearly distinguished. Madhava the king of Videha (Videha) whose family priest was Gotama Rishugana, was at one time on the Saraswati, Agni Veiswanara (here typical of Brahmanical culture) thence went

burning along this earth towards the East, followed by Madhava and his priest till he came to the river Sadanira (Probably the modern Gandak, a tributary running into the river Ganges near Patna) which flows from the Northern mountain, and which he did not burn over." This river Brahmins, did not cross in former times, thinking "it has not been burnt over by Agni Veiswanara. At that time the land to the Eastward was very uncultivated and marshy, but now many Brahmins are there, and it is highly cultivated, for the Brahmins have caused Agni to taste it through sacrifices. Madhava the Videgha then said to Agni, "where am I to abide?" "To the East of this river be thy abode," he replied.

Vide History of Sanskrit Literature, by Arthur A. Macdonell, M. A., Ph. D., P-93. Ed. 1905.

(Satapatha Brahmana, 1-3-3-14 to 17)

It may be noted that there is a reference to the river Kubha in Afghanistan (Vide Rig. 5th Mandala 5-4-9-9). In support of the Central Asian theory they argue from the above quotation that the Aryan home was somewhere in Central Asia from where they migrated from West to East into India. There is absolutely nothing in the above mantra to argue that the Aryans came from the West. The river Kubha is mentioned casually only. On the other hand the description of the rivers beginning with the Easternmost river Ganga and proceeding in succession step by step towards the West offers prayers thus:

श्रुति: — “इमेऽग्ने यमुने सरत्वति शुतुद्रि स्तोमसवता परवण्यः ।
असिकन्या मरुद्वधेवित्तस्याऽर्जिकीये शृणुष्टा शुष्णोमया ॥
(Rig-Veda 10-75-5)

“तृष्णामयाप्रथमयातवेसन् १. सुसत्त्वरिसवाइकेत्यात्या ।
त्वंसिधो कुमया गोमतीकुमुमेहं त्वा सरथंयामिरीवसे ॥”
(Rig-Veda. 10-75-6)

Meaning "O, ye Rivers, you 1. Ganga 2. Yamuna 3. Saraswati 4. Sutudri (Sutlej) 5. Parushni (Ravi) give heed to our prayers. O river 6. Merudwidna with the junction of 7. Asikni (Chenab) and 8. Vitastha grant our prayers. O, River 9. Arjikiyea (Beas) joined with the river 10. Sushoma give us harbour (Rig. 10-57-5).

" O, ॥ River Sindhu keeping company with 12. Tristama
13. Susarthus 14. Pesa 15. Sweti at first and thereafter joining with
16. Kubha (Kabul river) 17. Gomati 18. Krumu 19. Mehatnu you all
appear as a company of pilgrims travelling in the same chariot ".
(Rig. 10-75-6)

The Vedic mantra starts from the Easternmost Ganga and offers prayers in a Western orderly direction concluding with the river Kubha the Westernmost river. It may be inferred therefore logically that the course adopted by our ancients was from East to West but not the reverse. Prof. Weber in his History of Indian Sanskrit literature, second Edition, Trubner's Oriental series '882 p. 3 & 4 writes as follows:—

" In the more ancient parts of Rig-Veda Samhita, we find the Indian race settled on the North-Western borders of India, in the Punjab, and even beyond the Punjab, on the Kubha or Kophen. The gradual spread of the race from these seats towards the East beyond the Saraswati and over Hindustan as far as the Ganges can be traced in the latter portions of the Vedic writing, almost step by step".

In the light of the above description it is clear that the assertion of Prof. Weber that the Aryans started from the west and proceeded towards the East is a gratuitous and unwarranted assumption. It is not also true as Prof. Weber says that in the ancient parts of the Rig-Veda Samhita, it is found that the first home of the Aryans was on the North-Western borders of India and beyond. He also states that it is contained in the Rig-Veda that the Aryans reached the Ganges step by step from the West. This is indeed an inversion of facts.

In the first four mandales of Rig-Veda, which are alleged as the most ancient parts, there is no mention of the river Kubha nor any description of the surrounding places. Whereas in the very first mandala first Anuvaka third Sukta 10, 11, 12 Riks, we find river Saraswati described as a Sacred river thus:—

1. "पावकानस्तरस्वती"

(I-1-3-10)

" O, our dear Sacred Saraswati."

2. "चोदयित्रौसूरतानाम् चेतती सुमतीनाम् ।
यज्ञदध्य सरस्वती ।"

(I-1-3-11)

The river Saraswati is the inspirer of harmonious expressions, prescribes rules of conduct to be practised by the meritorious, and is the custodian of Sacrifices.

3. महोर्जर्णस्तरस्वती प्रचेतयति केतुना । धियो विद्या विराजति ।

(I-1-3-12)

The river Saraswati holds in its bosom abundance of flood and rapid in its flow; to those accustomed to religious rites it bestows sublimity of penance.

In the very first mandala 6th Anuvaka, 1, 2 Suktas there is an interesting anecdote directly bearing on this subject.

Harischandra, king of Ayodhya, took a vow that he would perform Yajna with human sacrifice on the birth of a son. Accordingly he commenced the ceremony on the banks of the Saraswati which was the resort of many Rishis as Vasishtha and Viswamitra. The narrative goes on to say that after the release of the victim of the sacrifice i. e., Sunasappa, Viswamitra took him to his own Ashrama situated on the Holy River Saraswati where he lived with his one hundred sons. This is convincing evidence that on the banks of the River Saraswati, there were settlements of the first Aryans. In the absence of other regions as being inhabited by the earliest Aryans we have to take it that the Holy River Saraswati was the first abode of the Aryans.

4. भारतीलेसरस्वतियावःसर्वाऽपवृत्तेतानश्चोदयत्थिये"

(Rig. 1-24-9-8)

meaning : I invoke the waters of the Bharati, Ila and Saraswati for inspiring in us prosperity and knowledge.

5. इवासरस्वतीमहीतिसोदेवीर्मयोभुवः॥"

(Rig. 1-4-2-9)

meaning: Ila, Saraswati, Mahi are the three Goddesses (in the form of rivers).

In the first mandala total Riks 5.

In the second Mandala of Rig-Veda we have the following fourteen Riks are in praise.

(6)

1. "अंवितमे, नदीतमे, देवितमे" —

(Rig. 2-4-9-16)

meaning :— "O, Saraswati you are the most revered of mothers, the sacred among Rivers, the most powerful of all Goddesses."

2. "त्वेविधासरस्तीश्रितायूषि देव्या ॥"

(Rig. 2-4-9-17)

meaning :— "All life takes its origin from your womb. You are the incarnation of the Goddess of energy."

This mantra emphasises that all life (or Jives) had their first origin on this river.

And see also Riks 2-1-1-11; 2-1-3-8; 2-3-8-8; 2-4-3-5; 2-4-3-8 to 14 Riks and 2-4-9-18

In the second Mandala total 14 Riks.

3rd Mandala :—

1. "दृष्ट्वा त्वां मानुष आप्यात्मा सरस्त्वा रेवदग्ने दिदीहि ।"

(Rig. 3-2-24-4)

meaning :— O, God Agni! we pray that you may flourish in the human habitations of the sacred shores of Drishadwati, Apoya, and Saraswati.

This mantra makes it clear that the first Aryans started their abode in Brahmaparta (i.e., the country between Saraswati and Drishadwati. Apoya and Drishadwati are the tributaries of the river Saraswati.) Rig-Veda 6-5-3-6 states that the river Saraswati has several tributaries.

2. "योनि देवकृतम्"

(Rig. 3-33-47)

(O Saraswati) You are the generating agent appointed by the Gods.

3. "ऋषावरीयोषणाहितो अप्यालिरादिवो विदधेष्यमानः ।"

(Rig. 3-5-3-5)

meaning :— The rivers 1. Saraswati and Bharati take their rise in the heavens. They are three Goddesses in the forms of rivers. They are full of waters. I invoke them to bestow their presence in the daily sacrifices.

Whether the word Saraswati is spoken of poetically as a Goddess or as a river this mantra clears the meaning of the expression that it is the river itself, both senses being identical. The derivation of the word "Saraswati" is 'सरति' इति = "सरस्यती" means "Water that flows." So wherever the name Saraswati occurs it has to be interpreted as a "River Goddess with a flow of water."

In this connection I quote hereunder what Prof. A. Macdonell has said :—

"Saraswati is, however, the most important river goddess being lauded in three entire hymns as well as in many detached verses. The personification here goes much further than in the case of other streams; but the poets never lose sight of the connection of the goddess with the river. This is the best of the mothers, of rivers and goddesses. Her unfailing breast yields riches of every kind, and she bestows wealth, plenty, nourishment and offspring. One poet prays that he may not be removed from her to fields which are strange. She is invoked to descend from the sky, from the great mountain, to the sacrifice."

(Vide History of Sanskrit Literature by Arthur A. Macdonell M. A., Ph. D., Ed. 1905—page 93.)

In the 3rd Mandala total Riks 3.

In the 4th Mandala :—

"अवालूजस्तर्वे सप्तसिंधून् ॥"

(Rig. 4-3-7-1)

meaning :— The seven rivers are brought forth into existence (i.e., 1. Ganga, 2 Yamuna, 3 Godavari, 4 Saraswati 5 Nerbuda 6 Sindhu, 7 Cauvery, are the Sapta Sindhavah or the Seven rivers. This is to be explained later.)

So far as the first four mandalas which are stated to be more ancient parts of Rig-Veda Samhita, there is no mention at all of the river Kubha. It is mentioned in the fifth Mandala only once by way of passing, but no special importance is attached to it. Again in the tenth mandala it is said to be a tributary of River Sindhu. In the first four Mandalas River Sindhu in Punjab is mentioned Seven times without any significance.

It is criticised that the River Ganga which is admittedly the most sacred river being mentioned only twice in Mandala six and ten and not stating that its banks were inhabited, it has to be inferred that the Aryans had not their origin in Aryavarta. The reply to this is, it is nobody's case that the Aryan race had its birth-place in the Ganga. The Ganga though pure by itself obtained its ascendancy only after the submersion into the earth of the River Saraswati the Holiest of the Holy by pre-eminence. It may however be significantly remembered that the river Saraswati is described in the first four Mandala no less than twenty three times not casually but with reference to piety, population, Sacrificial seat and other important associations. It may be noted that the river Saraswati appears in Bharata-Versha on earth (or Bhuloka) and in Swargaloka also. (Vide Rig. 7-6-7-1)

In the first Mandala	5	Riks
2nd	14	"
3rd	3	"
4th	1	" (4-3-7-1)

Total in the first four Mandala, 23

This is a crucial test to solve the long standing controversy about the earliest home of the Aryans, nay, even the mankind. If the Aryans were born else-where the scriptures and other ancient books should not have failed to mention that important fact. Now coming to the fifth mandala, River Saraswati is mentioned four times making up in five mandala 27: No mention of Sindhu was made. Kubha is mentioned only once. In the sixth Mandala Rivers Sindhu and Kubha do not find place; whereas Holy River Saraswati figures no less than sixteen times making up 43. In the seventh Mandala Sindhu comes in once and no mention of Kubha. Saraswati however is extolled seventeen times making up 60. In the eighth Mandala Sindhu is mentioned four times; no Kubha; and Saraswati is mentioned 3 times making up 63. In the ninth Mandala Sindhu is mentioned once; no Kubha; Saraswati is mentioned once making up 64. In the tenth mandala Sindhu is mentioned 6 times & Kubha is mentioned once; Saraswati is mentioned nine times making up total in ten Mandala 73; whereas Sindhu is mentioned 19 times only and Kubha is mentioned twice only in the whole of Rig-Veda.

For clear reference table is appended.

Appendix. Table.

Mandala number of Rig-Veda	River Saraswati	River Sindhu	Tributaries of the river Sindhu in the Punjab	Tributaries of the River Sindhu in Afghanistan	River Ganga	River Yamuna	River Saraswati
1st Mandala 1st portion	5			5	Other tributaries		
Do. 1st portion	—	3					
2nd	14	1					
3rd	3	—	1				
4th	1	3	1				1
5th	4	—	1	1	1	1	1
6th	16	—	—	—	1	1	
7th	17	1	2	—		1	
8th	3	4	1	—			
9th	1	1	—	—			
10th	9	6	1	1	1	1	2
Total	73	19	7	2	1	2	2

Mention is now made of Mantras in the sixth mandala as they throw light upon the issue in question.

“ उत्तिष्ठोऽवनीरविदः” (Rig. 6-61-3)

means :— O, Saraswati, you have bestowed land for the benefit of mankind.

“ सरस्वत्यमिनोनेदि वस्मोमापस्फरीः पवसामान आधक् ।
क्षम्बलनस्तस्त्वा वेश्वाच मात्वत् क्षेत्रान्यारण्यानिगन्म ॥ ”

(Rig. 6-61-14)

means :— O, Saraswati, grant us plenty of wealth. Make us prosperous. Let us not be damaged by your floods. Bestow upon us the loving hand of friendship. Bless us, so that we may not quit your fertile ploughing fields, meadows, and forests.

“ उत्तमः प्रियाप्रियासु सप्तसात्रु जुषा सरस्वतीसोम्याभुत् ॥ ”
(Rig. 6-61-10)

means :— Saraswati is the most lovable of her Seven lovable sisters; and the most propitious of them all.

" ऋषयोरै सरस्वत्यां सत्रमासत् ॥ " (Aitareya Brah. II-1-18)
means :— On the shores of the River Saraswati the sages celebrated their sacrificial rituals.

" सरस्वती सप्तवी सिद्धुमाता ॥ " (Rig. 7-3-3-6)
means :— You are the Seventh out of the Seven rivers (सप्तसिंधु) and the mother of all rivers. (In length She is the largest of all the seven.)

" सारस्वतो रथोगृह्णाति ॥ " (Tait. Samhita. I-8-18-1 or 331
(Panchasath))
means :— In Rajasuya yaga, only the waters of the Holy River Saraswati should be used.

In praise of the River Saraswati

The river Saraswati which was cited as the Eastern boundary of Brahmavarta, is the mother of all the rivers Seven. However, as all creation took place there, the Vedas praised it as the Holiest and the Greatest of all. Saraswati exists on the earth as well as in Swarga. (Vide Rig. 7-6-6-1 to 6 ; 7-6-7-1 to 6)

Now we must infer that the Veda teaches us so many mantras in honour of Saraswati on account of its being situated by the first home of the Aryans. The Veda sang of the glory of the Saraswati so elaborately only to teach us about its greatness. It leads us to desire never to quit her shores. It also teaches us that rituals performed by the side of that river fructifies soonest. The Sruti insists that only the waters of the Saraswati must be used at Rajasuya sacrifice. We are therefore directed to resort to the banks of the river Saraswati for the efficient performance of religious rites. In days of yore, all Yajnas used to be performed there. For example Emperor Prithu performed his hundred horse sacrifices only here; here Kardama did penance for a thousand years, became Prajapati, and became a creator; here Kapila preached his mother Devahooti Samkhya yoga and Bhakti yoga. At Bindu Sarovara, where the Saraswati took a circular course, Devahooti realised the fruition of her yoga and obtained Siddhi; here Vyasa composed his Maha Bhrata, Srimat Bhagavata, and the other Puranas. This, Brahma bestowed on Sveyambhuva for his circumstance, this region was called Manukshetra. The Geologists also declare that this region lying to the East of the Salt range in

the Punjab and further East, north of Kumaun (i. e., between the sources of the Jumna and the Ganga. Vide Manual of Indian Geology page XXIV) was the most ancient emergence of life. It is thus established beyond doubt that the valley of the Saraswati was the first abode of living beings. No guess need be made regarding the place of the first appearance of man as the Vedic Text is clear and emphatic about the first abode of the human race.

The Arabian Sea came into existence comparatively only recently i. e., five crores of years back. This earth along with its rivers and mountains came into existence 195,58,85,044 one hundred ninety five crores fifty eight lakhs eighty five thousand forty four years back; (calculated up to 1944 A. D.) and the river Saraswati is equally old. She has its source in the Himalaya mountains, flows downwards, takes a Westernly direction passes through the land now called Arabian Sea and Africa and emptied itself in the then existing South Western Ocean at 47 degrees West of Lanka or 30 degrees East of Greenwich (Rig-Veda 7-96-2). By Western Ocean we understand the sea lying below the Equator to the South-West of Jambudvipa (see Appendix) as it was then called and afterwards formed as a land block now named Belgian Congo and French Equatorial Africa.

It will be remembered that the present Arabian Sea did not then exist; and so there was a continuous streak of land from the Eastern end of Bharata-Varsa i. e., from the South-Eastern sea now called Pacific Ocean to the Atlantic in the West. Throughout its length it may be taken that the river was more than 4500 four thousand five hundred miles being the largest in the world with all its windings.

(Rig. I-1-3-12)

Holy places on the River Saraswati.

There are many holy spots on the River Saraswati.

(ef. Mahabharata, Sabhasparva 3rd chap.)

1. Prabheda Teertha: the point where the Saraswati falls into the Western Ocean.
- 2 Chamascheda,
- 3 Udepura teertha,
- 4 Vinasana teertha (where Saraswati became latent on account of the sinful people that lived there)
- 5 Subhumica teertha
- 6 Gandharva

teertha, 7 Gargestotra teertha, 8 Samska teertha, 9 Nagavana teertha, 10 the teerthas formed by the river's course towards the East, 11 the point where the river flowed to the West. 12. The Septa Sarasvata 13 Ausanasa teertha (where Sukra made penance) 14 Pridhudaka Teertha (where a brahmin called Urugs who had been borne there by his son attained Siddhi; where a brahmin Arshihena performed Tapas, became a Tapas-siddha, and a perfect scholar and ascended to Heaven; and where three Kshatriyes named Sindhudveepa, Devapi, and Viswamitra attained Brahminhood by virtue of Tapas) where Tapas gave ready results 15 the Ashrama of Bakadabhyu, 16 Yayata teertha, 17 Vasistapavah teertha, 18 Sthana teertha where God Kumara was crowned Captain of the Devas and defeated Taraka. Nearby was the Asrama of Vasistha with that of Viswamitra on the right, 19 Varuna teertha, 20 Agneya teertha, 21 Kaubera teertha, 22 Svetanshupana teertha, 23 Badrapachan or Taijasa teertha, 24 Indra teertha, 25 Bhrigu Rama teertha 26 Yamuna teertha, 27 Aditya teertha, 28 Jaigeesha vyasita teertha, 29 Some teertha, 30 Sarasvata teertha, 31 Vriddhakanesrana, and 32 Kuru Kshetra or Samantaka Panchaka

There were innumerable teerthas on this river besides these. No other river ever so Holy contains so many Ashramas of Hermits or places selected for the performance of religious sacrifices from Rejasus to the smallest Vedic rites. The Sarasvati is the holiest of all rivers; and a brief span of meditation on its waters gave immediate results. The large number of teerthas on the Sarasvati bear testimony to its sacredness, and the reverence, which the Aryans had for it.

Bharata-Varsha

Bharata-Varsha has the original source of life, it is said in the Srimat Bhagavata that any human being who meditates on the Almighty here obtain salvation.

" Of all the Varshas, Bharata is the Greatest and the Holiest."

Again in Brahmenda Purana Anushange pade it is said : "The inhabitants of Bharata-varsha obtain Swarga, Salvation or any-intermediate state desired by them. No such thing happens anywhere else. Those who have their birth elsewhere than in Bharata-Varsha, provided they practice the rules of right conduct by giving up violence, theft etc. will take their birth in due course of time in Bharata-Varsha; after practising the observance of the Vedic

rituals they will obtain Swarga or Salvation or an intermediate state of bliss according to their Sankalpa (i. e., ideas). This is within the common knowledge of all learned men. This land is so very sacred that even the Gods yearn to come down to Bharata-Varsha to be within the easy reach of Salvation.

Sapta-Sindhu explained

Some people take 1 the Ganga 2 the Jumna 3 the Saraswati 4 the Satedru (Sutlej) 5 the Purushni (Ravi) 6 the Chandrabhaga (Chenab) and 7 the Indus for the rivers Seven. They place them in the Punjab. This is not quite right. Sapta Sindhu means seven rivers; and we know that a river has a source, and takes its course into the sea. It may have tributaries. We cannot class a tributary as a proper river. The first two used to flow into the Eastern sea, the 3rd into the Western Ocean. The Jumna used to be a regular river though it is now a tributary of the Ganga.

Now the river Saraswati submerged into the earth and disappeared in the sands of Rajputana. The remaining rivers are the Indus and its tributaries; i.e., nos. 4, 5, 6 are tributaries to No. 7. Thus what were called the rivers seven dwindled into four regular rivers. But the people of Aryavarta whether a Punjabi, a Bengali, a Madrasi or a Gujarati or of any other place in the whole Bharata-khanda recite the seven rivers when they bathe in any river, sea, lake, pool or well etc., traditionally in the verse.

"गंगेच यमुनेचैव गोदावरि सरत्वति । नर्मदे सिंधु कावेरि बलेसिन् सत्तिष्ठि कुरु
which means, Oh, ye, Ganga, Jumna, Godaveri, Saraswati, Narbada, Sindhu and Kauveri take your presence in this water in which I bathe and purify me.

Therefore we can understand that the ancients held the Ganga, the Jumna, the Godaveri, the Saraswati, the Narbada, the Sindhu, and the Kauveris as the Sapta-Sindhu and the land from the Himalayas to Cape Comorin watered by them(i.e., Bharata-varsha) as the land of Sapta-Sindhu. Of the seven rivers the Jumna was considered as holy as the Saraswati and the Ganga, on account of the Mahershis that had lived there.

" गंगा यमुनयोर्भिये देवसंति, ते मुनिभ्यश्वनमः ॥

" The Dvijes inhabiting Bharata-khanda daily in their Sandhya-

vandana pray as follows :— "I adore the Munis living between the Ganga and the Jumna." Even if we take that the Jumna is but a tributary to the Ganga, we may say that it was given pre-eminence On account of its sanctity and included in the Septa-Sindhu as a regular river. The Saraswati had always been an independent river the longest and the holiest of all the seven.

Now it does not flow on the surface but underground. The Ganga, the Jumna, the Saraswati, and the Indus (Sindhu) lie in Aryavarta ; the Narbada lies in Central India, the Godavari and the Kauveri lie in South India. From the recital of these seven rivers in the above manner, we have to conclude that the whole country from the Himalayas to the Cape was what was called Septa-Sindhu-Desa. It is but proper to put this interpretation on Hapta-Hindu cited in Persian literature. It is wrong to apply this term only to Northern India or the Punjab. In the Punjab there are 14 rivers, not merely seven. Again, it may be noted, that the word Septa-Sindu is found in the Rig-Veda Samhita. No mention of their names in the Vedas, Smritis and Puranas. We have therefore to fall back upon other sources to interpret the word Septa-Sindhu. Tradition, common, invariable custom, and uniform unbroken observance are considered evidence of a fact as good as proof. So it may be taken as established the word Septa-Sindhu is defined as in the above mentioned sloka i.e.

'गंगेच यमुनेचैव गोदावरि सरस्वति नर्मदे सिंधु कावेरि जलेलिन् सतीषि कुरु'

From the mere circumstance that the rivers Narbada, Godavary and Cauvery are not mentioned in the Rig-Veda, it does not follow that they did not exist or were not known in those times. The fact that all the seven rivers are recited on all sacred occasions by the Aryans from the Himalayas to Cape Comorin proves that the identical seven rivers are meant by the word Septa-Sindhu. It has been thus used by tradition, custom and invariable usage. We have it that these seven rivers are taken as typical for purity and sacredness out of the ninety-nine rivers mentioned in Rig-Veda (vide Rig 1-7-2-14 ; 1-2 4-12-13) as comprising in Bharata-Varsha which extended from 50° West of Lanka i.e., 27° East of Greenwich to the Pacific ocean on the East 50° Lanka (i.e. 127° East of Greenwich) excluding Tibet and South China. (Note that Lanka is not the present Ceylon. Lanka is on the equator.)

When we refer to Bharata-Varsha as extending from the Himalayas to Cape-Comorin it is the little Bharata-Varsha that is meant (i. e., Eastern part of ancient Bharata-Varsha) but not the greater beginning from 50° Lank West or 27° East of Greenwich to China or 50° East of Lanka or 127° east of Greenwich. The greater Bharata-Varsha which existed millions of Ages back dwindled in boundary for several causes. On account of the erosion of the seas the portion between East Africa and the present West Coast of India was swallowed by the ocean and was lost. So also in the Mediterranean sea. At the same time those who rebelled against Vedic rites were banished and they left towards the Western countries as far as the Western Africa Europe and Western Asia, and being isolated from India by the Arabian sea they developed a civilisation and creed which is a mixture of the Vedic religion tainted with their own misconceptions. In this sense what we understand by Bharata-Varsha now is the region between the Himalayas to Cape Comorin on one side and the Arabian sea and the Pacific ocean towards the extreme East. It may be noted that since the spread of Buddhism some of the Eastern countries became permeated with the reformed cult of Buddhism.

"Hindu" and what it means.

This land of ours between the Himalayas on the North and the Equator in the South and between the Western and Eastern oceans where we live has been called by various names 1. Septa-Sindhu-Desa. 2. Hapta-Hindu-Desa. 3. Bharata-Varsha or Bharatam 4. Sindhusana (Samskrit). 5. Hindustana, (Prakrit) and 6. India. We have to examine the origin and etymology of these names in the light of ancient and modern records, in order to have a proper understanding of their significance.

Taking up the word Septa-Sindhu which is mentioned so often in Rig-Veda, it was meant to comprise the whole area between the Eastern and Western oceans (Pacific and Atlantic). It will be seen that the letter 'स' ('Sa') in Samskrit is pronounced as 'ह' ('Ha') in Prakrit language. So in this very land both the expressions Septa-Sindhu and Hapta-Hindu have been in vogue since the most Ancient times. When the Dasyus migrated Westwards, carrying our manners, customs, and religion, naturally they made use of the Prakrit expression "Hapta-Hindu, when they

settled in the country since called Persia and made use of those expressions in their literature which are only corrupt forms of the Sanskrit language.

The Rig-Veda significantly used the number Septa (Seven) to denote the land covered by the Seven Rivers from "Ganga to Kauvery." So, this land was called Septa-Sindhu-Desa. In course of time it was popularly known as Sindhu-Desa or Sindhustana.

Naturally, Prakrit being the spoken language of the Masses, it was called "Hindu-Desa" or "Hindustana" and latter on Hindustan.

As is contended by the Westerners, the word never had its origin in Iran, nor has it any bad odour about it to nick-name the Hindus. Vide Bhavishya Purana 2nd Chapter :—

'सिंहुस्थानमितिज्ञेयं राष्ट्रमार्यस्यचोरम् ।
म्लेच्छस्थानं परं सिधोः कृतं तेन महामना ॥'

Meaning:—The Mahatman has styled the country lying to the East of the river Sindhu and from the Himalayas to the Equator in the South (i.e. Eastern portion of ancient Bharata-varsha (See Map.) inhabited by the righteous and pure Aryans as "Sindhustana", whereas the country beyond and to the West of the River Sindhu peopled by the Mlechas (i.e. Dasyus) as "Mlechastana" (i.e. Iran, Mesopotamia, Arabia, and Berbera Desa in Africa (modern Ethiopia etc.,)

Therefore, the names "Sindhustan" and "Hindustan" have their birth in Sanskrit and Prakrit from hoary antiquity in Bharata-Varsha and are not of recent origin nor are they used to slight us by foreigners, as is misconceived by some orientalists and their imitators.

The name "Bharata-Varsha or Bharatam" has come down to us from Vivesvata-Manu who is also called "Bharata," and who is the progenitor of the Human race; and "India" has been coined by the Europeans, as they could not pronounce hard consonants like "H." The present Government is trying to restore all our proper names of towns, Rivers, Gods, Men, women etc to their pure spelling and pronunciation.

The Relation between the East and West in Arts and Sciences.

Many learned writers have left us a large volume of literature on this subject, dwelling on Greecian, and Roman architecture, and other allied sciences. It would be out of place for me to dwell on that subject in this book. The Archaeological discoveries in India excavated during the past several decades have led to speculations whether the structures and other material objects, Idols, Statues etc, are all the result of Indigenus origin or whether the crafts were imported by foreign influence. Theories are put forth that the native Indian Art has borrowed several points of excellence and details of work — manship from Greece, Rome, Mesopotamia etc. I do not mean to deny that countries who come in contact with each other do not benefit by the civilisation of the other.

Our point is simply to disabuse the prevailing notion that what all is noteworthy in this land has been copied from the West.

If the reader is convinced that the growth of man developed in Bharata-Varsha alone and attained a high degree of perfection here only to the exclusion of other countries which were barren of any traces of intelligence before they were enlightened by the East, then, I am sure there will be no such misconception of the East borrowing from the West. From this it does not follow at all that the East has not been benefited by the West during all these past centuries of interchange, of trade, communications, treaties, exchanges of ambassadors, visits of travellers, military excursions and other social, religious, and other contacts. Even the theory of borrowing of the Western culture can be explained by the fact that what was borrowed was nothing else than what had been originally learnt by the West from the East and subsequently improved upon in course of centuries by the genius of the West. This seems to be a reasonable explanation to reconcile the conflicting theories.

"The main centre of the Rig-Vedic civilisation lay in the plain of Kurukshetra and the further West" (i.e. Near the River Saraswati).

(Vedic India Vol. II. By Prof. Rangacharya Ed. 1937 Page 160

"Saraswati was, in some respects, the most interesting of the Vedic rivers".
(Vedic India Vol. II. By Prof. Rangacharya Ed. 1937 Page 163.)

"Even if the identifications are correct, they may be regarded as evidence of Aryan migration from India towards the West"
(Vedic India Vol. II By Prof. Rangacharya Ed 1937 Page 164).

"There is equal probability of the spread of Aryan settlements of India, Westward."
(Vedic India Vol. II By Prof. Rangacharya Ed. 1937 Page 189)

"The migrations of culture, religion, customs, moreover were in those days generally from the East to the West."
(Pre-Historic India Vol. I. By V. R. Acharya P. 213).

Mahenjo—Daro.

Mahenjo—Daro, for example which is much smaller than Harappa, has revealed, beneath its mounds "the remains of a finely built city of the chalcolithic period (3rd millennium B.C.) and beneath this city layer after layer of earlier structures, erected successively on the ruins of their predecessors."

The buildings include houses and temples. They are massively built of burnt brick and provided with well-constructed pavements and water conduits in burnt brick covered by marble slabs. Side by side with burnt bricks often set in Mortar, there were in use, particularly for terraces and courtyards, sun-dried-bricks. "The temples" says Sir John, "are distinguished by the relative smallness of their chambers and the exceptional thickness of their walls a feature which suggests that they were several storeys in height. To a temple also doubtless belongs the spacious court-yard, with chapels or other apartments on its four sides."

Dwelling houses, are "bare of all ornament, but are remarkable for the excellence of their construction and for the relatively high degree of comfort evidenced by the presence of wells, bath-rooms, brick-flooring and an elaborate system of drainage, all of which go to indicate a social condition of the people surprisingly advanced for the age in which they were living".

Unlike Egypt and Crete the Indus valley was a paradise of the middle classes. Even Mesopotamia was only second to it in this respect. Stone knives etc, have been found together with things made in copper, gold, silver, lead and probably of mercury also. They were manufacturing jewellery and other articles in highly polished gold, fine paste and glazed blue and white faience." (faience means Earthenware and Porcelain works)

(Sir John Marshall's articles) Vide Illustrated London News. September 20 and 27; of 1924 and the times Feb. 26-1926 all reproduced in the Hindu about a fortnight later in each case; (Pre-Historic India Vol I. By V. R. Rangacharya).

The recent excavations executed by the Archaeologic department at Mahenjodaro in the Indus valley have resulted in important discoveries as to the probable age of the Aryan civilisation in this land. From the details given above it would appear that city above city was constructed in upward succession on the same spot. If we estimate the life time of a fully equipped city with all sanitary and other amenities to be above one thousand years and after its ruin a thousand years longer for about fifty feet of earth to solidify above the ruins, we may take it that each strata will extend over two thousand years. If four or five cities had thus fallen into ruins one above the other the lowest bottom town ought to have been built at least ten thousand years back. From this historical evidence the reader may judge for himself the state of ancient civilisation and the antiquity of Bharata-Varsa.

In the Hindu dated 14-9-1947 there is a copy-right article which shows that so long ago as 8000 B. C. that a Hindu Surgeon performed a cerebral operation with stone instruments; and that there were stone implements fifty thousand years back also.

Swami Vivekananda in the course of his lectures said that some Western Historians have stated that the Aryans invaded India from the West and after destroying the aboriginal tribes of Bharata-Varsa settled themselves in the land which they conquered.

The Swamiji gave a fitting reply to these mis-statements and condemned them as false.

"And what your European Pundits say about the Aryans swooping down from some foreign land, snatching away the land of the aborigines, and settling in India by exterminating them, are all pure nonsense, foolish talk. Strange, that our Indian scholars, too, say amen to them; and all these monstrous lies are being taught to our boys. This is very bad, indeed.

And this I say to you, to our pundits, also-you are learned men, hunt up your old books and scriptures, please draw your own conclusions."

Wherever the Europeans find an opportunity, they exterminate the aborigines and settle down in ease and comfort on their lands; and therefore they think, that the Aryans also must have done the same.

The Westerners would be considered wretched vagabonds if they lived in their native homes depending wholly on their own internal resources, and so they have to run wildly about the world seeking how they can feed upon the fat of the land of others, by spoilation and slaughter and therefore they conclude the Aryans must have done the same. But where is your proof? Guess-work? Then keep your fanciful guesses to yourselves.

In what Veda, in what Sukta do you find that the Aryans came into India from a foreign country? Where do you get the idea that they slaughtered the wild aborigines?

What do you gain by talking such nonsense?

And may I ask you Europeans, what country you have ever raised to better conditions? Wherever you have found weaker races, you have exterminated them by the roots as it were. You have settled on their lands, and they are gone for ever. What is the history of your America your Australia and New Zealand, your Pacific Islands, and South Africa? Where are those aboriginal races there to-day? They are all exterminated, you have killed them out-right, as if they were wild beasts. It is only where you have not the power to do so, and there only, that other nations are still alive.

But India has never done that. The Aryans were kind and generous; and in their hearts which were large and unbounded as the ocean, and in their brains gifted with superhuman genius, all these ephemeral, and apparently pleasant but virtually beastly processes never found a place.

And I ask you, fools of my own country, would there have been this institution of Varnashrama, if the Aryans had exterminated the aborigines in order to settle on their lands?"

—525—

CASTE SYSTEM IN RIG-VEDA.

Some learned authors maintain that there was no caste system among the Bharatas originally, and that there is no reference to it in the Rig-Veda, that the caste system is only a recent innovation, and that even the names of castes are not found in the Rig-Veda; they also state that the mantras of Purushasukta containing mention of four castes is an interpolation into the Rig-Veda. Therefore we are obliged to cite several quotations from the Rig-Veda to remove the misrepresentation.

All the Riks of the Rig-Veda are intended to teach men how to invoke the deities for specific purposes. Its object is not however to describe castes, and their duties or any historical events. We mention below instances where names of castes are given according to context.

1. नतामिनंति मायिनो नधीर प्रता देवानाम् प्रथमाधृवाणि ॥

(Rig. 3-5-56-1)

Meaning:—The institution of the Aryan society into four castes is the most ancient origin. Being fundamental they admit of no change whatsoever. Neither the orthodox nor heterodox could transgress the Vedic Dharma (i.e. the caste system).

2. सप्तविष्णायेमही प्रथमावेदसोनृत् ॥ (Rig. 4-1-2-15)

Meaning:—At the beginning of the creation the Seven Rishis who are Brahmins by caste were the ancient progenitors of our race.

3. ब्रह्मद्विष्णुपनो मन्युमीरसि ॥ (Rig. 2-3-23-4)

Meaning: O Indra! I invoke thee as thou art the destroyer of the enemies of the Brahmins. You will suppress their spite.

4. "समेयो विप्रः ॥" (Rig. 2-3-24-13.)

Meaning:—That particular Brahmin who has his seat in the congregation.

5. ब्रह्मणेव विविध उक्तश्चासा ॥ (Rig. 2-4-39-1).

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MANAVASRISHTI VIINANAM

Meaning :— Like two Brahmins who were reciting the Suktas.

6. उद्ग्रातेव शकुने सामग्रायसि ब्रह्मपुत्राह्व सवनेषुशंससि ॥
(Rig. 2-4-43-2).

Meaning :— O Blessed Bird ! You are singing the Hymns of Soma like the Brahmin who extols the Devas by reciting Vedic Suktas.

7. वृहत् वदेमविदधे सुवीराः ॥ (Rig. 2-4-43-3)

Meaning :— May we extol the Vedic Suktas of the Devas in the congregation of Kshatriyas or (warriors).

8. अष्वर्युमिः पंचमिः सप्त विप्राः ॥ (Rig. 3-1-7-7).

Meaning :— Five Athvaryus who officiate at the sacrifice and seven Brahmins who extol the Devas with Vedic Suktas.

9. "तंत्वा विप्रा" (Rig. 3-1-10-9)

Meaning :— O Brahmins ! etc.

10. ब्रह्मद्विषेत पुष्टिरुतिमस्य ॥ (Rig. 3-3-30-17.)

Meaning :— O Indra ! Direct your fiery glowing arrows against these haters of the Brahmins.

11. नतेदूरे परमाचिद्रजांसातु ॥ (Rig. 3-3-30-2).

Meaning :— Even the Kshatriyas who are militant in passion are not opposed to you.

12. सदृशेति सुधित ओकसि स्वेतसा इलापिन्वते विश्वदानीम् । तस्मै विशः स्वयमेवानमते यस्मिन्नद्वा राजनि पूर्व एति ॥ (Rig. Veda 4-5-50-8)

13. अप्रतीतेऽजयनि संधानानि प्रतिजान्यान्यु तथासजन्या । अवस्य वेयोव रिवः कृणोति ब्रह्मणे राजा तमवंति देवाः ॥ (Rig. Veda 4-5-50-9).

Meaning :— That prince— who gives due respect to the Brahmin for his precedence attains prosperity, peace and plenty. His kingdom will have abundance of crops. The Vaisyas (and other people) voluntarily dole out the king's share of the crop. His subjects will always be loyal— (8th Rik.)

Provided that the King who of his own accord maintains the indigent Brahmin,— asked or unasked by, such a king attains

wealth from his enemies by victory, and his subjects by their free will. He becomes mighty. Such a King will be under the special protection of the Gods.

14. ममद्विधा राष्ट्रं क्षत्रियस्य ॥ (Rig. 4-4-42-1).

Meaning :— I, a Kshatriya King, hold the dual authority spiritual and temporal over my kingdom.

15. शृतिः :— विप्रा अमृता ऋतशः (Thithariya Samhita 1-7-8-2)

Meaning :— The Brahmins are supreme and are the ideals of Dharma.

16. शृतिः :— ब्राह्मणान्ननिदेच्छात्रम् ॥ (Chandogyam. 2-20).

"Don't insult the Brahmins. Observe this as the ordinance

17. "ब्राह्मणः" (Rig. 10-4-50-4). Meaning :— Brahmins

18. "भृतव्रता क्षत्रियाः" (Rig. 10-5-66-6).

Meaning :— The Kshothriyes are warriors wedded to gallantry.

19. "विप्रासो राजानो" (Rig. 10-6-78).

Meaning :— Brahmins, Rajes (or Kshothriyes).

20. ब्राह्मणोस्य मुखमासीत् ॥ (Rig. 10-7-90-12).

Meaning :— The Brahmins are the mouthpiece of Brahma.

21. तथाराष्ट्रं क्षत्रियस्य ॥ (Rig. 10-9-109-3).

Meaning :— The stability of the nation is dependent on Kshatriyas

22. ब्राह्मणस्यापनीय ॥ (Rig. 10-9-109-4).

Meaning :— For the Brahmin etc.

23. ब्रह्माकोवः सपर्यति ॥ (Rig. 8-7-2-10).

Meaning :— The Brahmin who praises you. (Devas).

24. 'अन्येराजन्यात् पुरुषा ब्राह्मणोनैदयःशुद्रस्तानेवालाङ्गुकान् करोति'

(Thri-Samhita 2-5-10-1)

Meaning :— Three other sorts of men are there besides the Kshachriya; the Brahmin, the Vaisya and the Sudra; verily he makes them obedient to him.

25. 'आग्नेयैवै ब्राह्मणः सौमो राजन्यः'

(Thri-Samhita 2-1-3-1).

Meaning :— The Brahmin is connected with Agni, the Kshatriya (or Raja) is connected with Soma.

26 'ब्रह्मण्यावयेयुजा.....हवामहे' (Rig. 8-3-17-3)

Meaning :— O Indra! we Brahmins invoke thee by appropriate mantras."

27. 'धूतवता ध्वनियाद्युत्र मात्रुः' (Rig. 8-4-25-8)

Meaning :— Many kshatriyas who are full of valour spread their might all over (in order to safe-guard the vedic Dharma).

28. 'शक्त्रं विन्वत्सुत' (Rig 8-5-35-17)

Meaning :—" May the prowess of Kshatriyas be victorious." we can have many more passages on the subject in the Rig-Veda.

The purity of the Aryan race

It has been established in the preceding pages with quotations from the Rig-Veda, the only oldest literary document in the world, that from the earliest known antiquity that the ancient Bharata-Aryans were divided into four well defined castes, and their duties according to Arya-Dharma described in detail. This arrangement has been extolled by the western Jurists as the most powerful organisation, to maintain the purity of the Aryans as a whole and the castes individually. The modern ultra-reformers lay the charge against us that the castes in India are so much hide-bound system to this day exists in all its original purity that it possessed in times of yore. Thus, to say, that the original Aryans have since degenerated by inter-mixture with some original aborigines of this land is contrary to facts. The Westerner whose marriage relationship is only a matter of civil contract can freely change his religion or retain it although he marries a woman belonging to an alien religion without losing his social or religious status. But here in India, if a Hindu marries a woman other than his own caste, he is at once deprived of his caste, social status, and religious privileges; because marriage among the Hindus is a matter of religious sacrament over which the law has no control. Therefore, in the whole world it is only here, in Bharata-Varsa, that the Aryan Purity is still maintained intact.

Manu has explained in detail the nature of the so-called aborigines by the process of Anuloma and Viloma i. e., the pro-

miscuous inter-mixture among the four castes of the Aryans. We find such hybrids all over the country known by different names, such as the mountain tribes, forest tribes, Chands, Milecha etc. In short all the above-mentioned castes and out-castes are Aryans only.

We regret to note that although our Western rulers have not directly interfered with our religious system, it is modernised Hindu himself who is taking recourse legislation in order to destroy the ancient caste-system with all its perfection of division of Dharma and rules of conduct, instead of putting it in proper working order according to the modern conditions.

Professor Dharendra Nath Pal in his book "The religion of the Hindus Part I, page 61 foot note says '— "The caste system and the Hindu exclusiveness were their greater safety to preserve the purity of blood."

Opinions of Eminent Scholars.

1. "The age of this venerable Hymnal (Rig-Veda) is unknown" (Sir W.W. Hunter.)
2. "Even the most ancient Sanskrit writings allow the Vedas as already existing" (Heeren's Historical Researches Vol. II. P. 127.)
3. "The Hindu must not give up his religion" (Complete works of Swami Vivekananda, part V)
- 4 Keep the motto before you.— "Elevation of the masses without injuring the religion" (Do. Book)
5. "Religion is of deeper importance than politics. (Do.)
6. "I do not propose any levelling of castes. Caste is a very good thing." (Do. Book)
7. "Caste should not go." (Do. Book)
8. "Every-one was free under the Protection of Dharma"
9. "The system of caste" says Sir Henry Cotton, "for from being the source of all troubles which can be traced in Hindu society, has rendered most important service in the past and still continues to sustain order and solidarity." (Hindu Superiority P.31.)
10. "The caste organisation is to the Hindu his club, his trade union, his benefit society, his Fraternalistic society." "An India without caste, as things pest at present, it is not easy to imagine." (A Vision of India by 'Sidney Low') (Vide Hindu Superiority, p. 32.)

11. Sir George Birdwood said :—

"The real danger which threatens India is that the caste-system may be broken down. That would mean the ruin of India. It would make India the East-end of the world."

12. Mr. Farquhar has said :— "Hindu race has been preserved amid the countless military and political changes of India by its faithful adherence to the traditional family and caste life. Of that there can be no question."

(Vide Hindu culture By K. S. Ramaswamy Sastri P. 158).

13. "Everything good is an inheritance ; that which is not inherited is imperfect. It is simply a beginning."

14. Descent from good ancestors constitutes the real nobility of birth ; a single break in the chain, one bad ancestor, therefore, destroys the nobility of birth." (Life of Nietzsche Page 50).

A French Professor says :—

15. "Hinduism, in its technical sense, the wonderful organisation called Varnasrama Dharma."

16. Sir George Campbell in his book called "Black and white races in America" writes thus :— "The fall of the Hindu is due to his not keeping his Sanathana Dharma. In India I have had the experience of how communities of people varying in culture rank and racial qualifications have lived for centuries amicably together side by side ; and this has been possible in India only through the organisation of caste."

"The mere fact of social distinctions need not destroy the sense of human brotherhood."

17. Lord Elphinstone writes thus :— "If the merits of all peoples were balanced, India would appear high in the scale."

18. "I believe that the principles of Indian civilisation are of great value."

19. Mr. W. J. Grant in his "Spirit of India" page 114. says about caste ; "Politically what we have done in India is, to remove a holy mountain, in order to sink a drain pipe."

Again the same gentleman in the same Book at page, 113 writes thus :—

20. "We have gone to India with principle, justice and logic. Each has been a pandora's box. The future of India is a

hybrid. She can be now neither Hindu nor Christian. We have received her for both."

21. "Caste in India is a divine institution" (Do.)

22. "Hinduism may be cleansed rather than destroyed and that caste may continue to protect the happiness of millions from the suffering of being a banyan tree in a Polar garden. Certainly if caste goes in India, Hinduism goes with it. We can no more remove caste and leave Hinduism than we can destroy its paint and preserve a picture. A Hindu is free to think as he likes but not to do as he likes." (Spirit of India. By W. J. Grant).

Mr. Sir John Woodruffe in his book "The seed of race" page 59. writes thus.

23. "India may take what she desires from the West or elsewhere provided that she is not false to Her own Racial Soul."

24. "Those who wish to see India powerful must preserve Her Racial Personality by acting according to Swadharma one of the forms of which is the law of Race." (The seed of Race P. 64. By John Woodruffe.)

25. "When a man loses faith in his historic past, he cannot have any faith in, and respect for himself. (Do. Book P. 46).

26. "A being which does not act according to its true nature (Dharma) ceases to be. Dharma is worshipful"; (Do. p. 49)

27. "Swadharma is that which upholds one's form. It is the true nature of the seed of Race and its manifestations (Do.p. 51),

28. "All religious communities were alike under the protection of the Sovereign. (Ancient India. By E. J. Rapson. M. A. P. III.)

29. For says Sherring about the Brahmins follows :—

"Light of complexion, his fore-head ample, his countenance of striking significance, his lips thin, mouth expressive, his fingers long, his eyes quick and sharp, his carriage noble, his fingers sublime, the true Brahmin uncontaminated by any European influence and manners, with his intense self-consciousness with the proud conviction of Superiority, depicted in every muscle of his face and manifest in every movement of his body, is a wonderful specimen of humanity walking on God's earth.

(Vide Sherring Hindu tribes and Castes.)

30. Moreover Dr. Sir W. W. Hunter writes in the History of India that, "The Brahmins, therefore, were a body of men, who in an early stage of this world's history, bound themselves by a rule of life, the essential precepts of which were self-culture and self-restraint. The Brahmins of the present day are the result of nearly 3000 years of hereditary education and self-restraint, and they have evolved a type of mankind quite distinct from the surrounding population. Even the passing traveller in India, makes them out. The Brahmin stands apart from both (i. e., the Rajput of the Aryan warrior class and non-Aryans) the man of self-centered refinement. He is an example of a class, becoming the ruling power, in a country, not by force of arms, but by the vigour of hereditary culture and temperance. One race has swept across India after another, dynasties risen and fallen, religions have swept themselves over the land and disappeared. But since the dawn of history, the Brahmin has calmly ruled, swaying the minds and receiving the homage of the people, and accepted by foreign nations and the highest type of Indian mankind."

"The paramount position which the Brahmins won, resulted in no small measure from the benefits which they bestowed."

(Indian Empire, by Sir W. W. Hunter. 2nd. Ed p. 96, 97)

31. Lord Elphinstone writes :—

"The early excellence of the Brahmins in all these branches of learning." (Vide History of India pages 92 to 95. 2nd Edition also Ante, P. 41 foot notes.)

32. Professor J. R. Seeley writes about the Brahmin race "Perhaps no race has shown a greater aptitude for civilization. Its customs grew into laws, and were consolidated in codes. It imagined the division of labour. It created poetry and philosophy and the beginnings of Science. Out of its bosom sprang a mighty religious reform called Buddhism which remains to this day one of the leading religious systems of the world which created our own civilization." (Vide The Expansion of England. Ed. 1890 p.241.)

"Further the same learned writer forcibly argues that "We (British people) are not cleverer than the Hindus. Our minds are not richer or larger than his."

"We cannot astonish him, as we astonish a barbarian putting before him ideas that he never dreamed of. He can match from

his poetry our sublimest thoughts ; ever our science perhaps has few conceptions that are altogether novel to him."

"Last but not least, our Telangs and Ranades, our Boses and Sinhas, our Gokhales and Gandhis, nay our men of the stamp of Rabindranath Tagore, called the poet Laureate, not to say even the world poet who got the Noble Prize, may also add to the list as having been the latest" (Do. Book P. 241 to 244)

Sir Aurel Stein Says :—

33. "The vast extent of Indian cultural Asia in the North, to tropical Indonesia in the South, and from the borderlands of Persia to China and Japan, has shown that ancient India was the radiating centre of a civilisation which by its religious thought, its art and literature was destined to leave its deep mark on the races, wholly diverse and scattered over the greater part of Asia.

The eminent American thinker "Will Durant" writes :—

34. "India was the motherland of our race, and Sanskrit the mother of Europe's languages; she was the mother of our Philosophy ; mother, through the Arabs, of much of our mathematics, mother through the Buddha, of the ideals embodied in Christianity ; mother through the village communities, of self-Government and democracy. Mother India is in many ways the mother of us all."

"Munseer Delbos" writes thus :—

35. The influence of that (Aryan) civilisation worked out thousands of years ago in India is around and about us everyday of our lives. It pervades every corner of the civilised world. Go to America and you will find here as in Europe, the influence of that (Aryan) civilisation which came originally from the banks of the Ganges."

36. Louis Jacoliste writes thus about Samskrit language :—

"The Primitive language (the Sanskrit) from which ancient and modern idioms are descended"

37. Professor Max-Muller writes about the Vedas thus :—

"The Veda has a two fold interest. It belongs to the History of the world, and to the History of India. In the History of the world, the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere and gives the very words of a generation of 9)

men of whom otherwise we could form but the vague estimate by means of conjectures and inferences. As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong forever to the Rig-Veda."

(History of Ancient Sanskrit Literature. p. 63, Ed. 1859)

38. He further writes :— "The Veda, I feel convinced, will occupy scholars for centuries to come, and will take and maintain forever its position as the most ancient of books in the Library of mankind." (Vide the Rig-Veda Samhita, by F. Max-Muller M. A., L. L. D., Vol. I. Ed. 1869 Preface p. X).

39. "The Vedas are the most ancient literary documents."

40. "This is what I call history in the true sense of words."

41. "I maintain then, for a study of man, or if you like for a study of Aryan humanity, there is nothing in the world equal in importance with the Veda. I maintain that to everybody who cares for himself, for his ancestors, for his history or for his intellectual development, a study of Vedic literature is indispensable, and that as an element of liberal education, it is far more important and far more improving than the reigns of Babylonian and Persian Kings, aye even than the dates and deeds of many of the Kings of Judah and Israel," says Max-Muller;

42. "We mean by primitive the earliest state of men of which, from the nature of the case, we can hope to gain any knowledge; and here next to the archives hidden away in the secret drawers of language, in the treasury of works to all the Aryan tribes, and in the radical elements of which each word is compounded, there is no literary relic more full of lessons to the true Anthropologist, to the true student of mankind, than the Rig-Veda.

43. And again he observes :— "It (a new world of ancient Vedic literature) possesses one charm; it is real, it is of natural growth, and like everything of natural, I believe it had a hidden purpose, and men intended to teach us some kind of lesson that is worth learning, and that certainly we could learn nowhere else."

44. Prof. Muir writes :— "Sanskrit in its earlier form, was spoken language." (Vide Muir's O. T. S. Vol. II. P. 144, 145, Ed. 1871)

45. Luis Jacoliat writes :— "Indie is the world's cradlethe common mother," and that "India will appear to you the mother of human race the cradle of all our traditions"; and that "we began to perceive the truth with regard to this ancient country which was the cradle of the white race."

46. Mr. Curzon writes :— "I venture to affirm that they (that is :— the other languages, such as Zondic, Greek, Latin, Gothic etc.) have all sprung at different chronological periods from the Sanskrit, essentially and peculiarly the primitive written tongue of the Aryan race, or ancient Hindus of Indie proper." (Vide J. R. A. S. of Great Britain and Ireland Vol. XVI).

He further says :—

47. "Nor can science ever solve the problem of the origin of man if it rejects the evidence of the oldest records in the world." (The Secret Doctrine. By Madam Blavatsky 3rd and revised edition 2nd Vol. Page 20).

48. Prof. Max Muller writes in 1883 thus :— "To fathom ancient India, all knowledge acquired in Europe avails naught; the study must recommence as the infant learns to read, and the harvest is too distant for lukewarm energies."

"Then you will have been initiated, and Indie will appear to you the mother of human race—the cradle of all our traditions. The Hindu emigration rendered the same service to Egypt, to Persia, Judia, Greece and Rome is what I suppose to demonstrate. (India; what can it teaches us P. 17. By Prof. Max-Muller).

Description of the virtues of Brahmins by Goutama Buddha.

49. "Self-control, Detachment from wordly pleasures, Meditation, acquisition of knowledge, detachment towards cattle, Gold, superfluity of harvests of grain; Steadfastness in the meditation of Vedic Mantras, Recitation of the Vedas. They had supreme faith in the observance of their Swadharma for they found their best protection. Up to the age of forty they would observe rules of virtuous conduct. The spiritual Brahmin was content with little and were always contented. Cow slaughter was prohibited in their sacrifices, the cow being an object of special affection like their parents and relatives.

Vide Pali Text-book Edition "Suttanipata" Buddhist Religious Book, Pages 50 to 55).

Who are the Dasyus ?

As the word Dasyu, Dasa, and Asura are met with in the Vedas, some historians have fancied that before the advent of the Aryans into Aryavarta, there were some original inhabitants there, and these were conquered and driven out by the Aryans. But the fact is, the Aryans themselves were the original inhabitants of Aryavarta ; there they were born, bred and flourished. To prove this conclusively let us discover who these dasyus and the Asuras were. This point has been touched upon before. The Asuras and the like were not a different people from the Aryans. Muir in his O. S. T. Vol. II. P. 387 of Ed. 1871 says : " I have gone over the names of the Dasyus or Asuras mentioned in the Rig-veda, with a view of discovering whether any of them could be regarded as of non-Aryan Origin ; but I have not observed any that appeared to be of this character." Brahma ordered Swayambhuva to perform yajnas ; and he performed yajnas and multiplied his race.

From the first moment of creation opposites like Righteousness and unrighteousness, truth and falsehood, virtue and vice came into being in twins. The Sruti says :—

' विज्ञाने चा विज्ञानंच, सत्यंचानृतंच सत्यमभवत् । ' The

Absolute manifests itself as pairs of opposites such as truth in its relation to non-truth, knowledge and non-knowledge accordingly--all human beings who are Aryans by birth, all being derived of Swayambhuva the first Aryan, yet some became righteous and some vicious. The former worshipped the Devas by Vedic rites. The latter obstructed these rites, slighted the Vedas and harassed the followers of the Vedas.

These were called the Dasyus, the Asuras, the Dasas the Rakshasas, the Yatudhanas, the black skinned, the darkborn, and the Anaryes. Thus two sects were formed one consisting of the followers of the Vedas, and the other who condemned them.

The Anaryes or Dasyus not only gave up Vedic rites, but harassed the Aryans who performed Vedic rites. There were clashes between these two classes of people. Those who despised the Vedas used to preach anti-Vedic ways and were scorned by society. As this enmity grew, their numbers also multiplied. Brothers born of the same mother were divided in this regard one followed the Vedas and another went against them. The latter

was openly excommunicated by society. As the excommunicated were in a minority, they could not manage to get on with their opponents and fled to the forests and to the mountains. They made raids whenever opportunity served them to give trouble to the Aryans and to spoil their Vedic rites. Thus by their evil conduct they were called Rakshases. They founded villages of their own, formed into a new community and the split ripened into enmity. On account of their isolation from normal society, their language also degenerated.

' अकर्मदस्युः अन्यवतः अमानुषः ॥ ' (Rig. 10-2-22-8)

"The man who does not perform Vedic rites and who follows a different creed and who is inhuman is a Dasyu. As gangs of these Dasyus multiplied, the Aryans began to think out how to rid the country of these. There were bloody wars, when the anti-Aryan Dasyus were defeated and driven beyond the Indus and the river Kabul. There the Dasyus settled in what we now call Iran or Persia. These were the Persian Aryans. Here they composed the Avesta which became their Veda. The Avesta which derived its inspiration from the Vedas get mixed up with perverted dogmas of the Dasyus out of spite. The Avestic Mantras closely follow the Vedic Mantras in metre and form. The Avesta has five divisions ; 1 the Yasna, 2 the Visprad, 3 the Vendidad, 4 the Yastas, and 5 the Gathas. Of these the Gathas resemble the Mantras of the Rig-Veda in point of style ; the others do not bear resemblance to this (p. 4, of Zoroaster in the Gathas.)

The Gatha has five parts :—

Chap.

1. Gatha Ahunavaiti	300 lines	2,100 words	Yasna	28-29
2. Gatha Ustavaiti	330	1,850	"	43-46
3. Gatha Spentemains	164	900	"	47-50
4. Gatha Ohokshatra	66	450	"	51
5. Gatha vehistoyisti	36	360	"	53
Total		5660		

The Persians even now are Fire worshippers and everyday worship Agni. The fire lit centuries ago is still maintained in their homes without break. Vritra and the other stories of the Vedas are found in modified names in their Avesta. The Septa-Sindhu of Sanskrit becomes Hapta-Hindu ; Sera-wati, Herahati, Sereyu, Horeyu and so on. If we examine the literature of the Persians and

their customs we see that the Aryans came to be divided into two Branches, viz., the Indian Aryans and the Persian Aryans ; the language of the Persian Aryans resembles Sanskrit and these two branches were once the same community.

The Parsees also have Upanayanam and the attendant Yojnapeeta, even as the Dvijas have. But their Yajnopaveeta is a narrow tape of silk worn round the waist after being consecrated by their Vedic Mantras. They perform Sandhya five times a day. Their Sandya contains curses for the destruction of the Yajna loving Aryans, called Rakshases by them. They give offerings in the Holy Fire. They also offer the juice of a vine called Homa to the Gods (like the Vedic Soma juice). Indra and other Gods of our Vedas were described by them as Asures.

Their society also was divided into four castes or communities :—1. Ardrevan 2. Radhaster, 3. Vastriosh 4. Kutaksha.

In the seventh century, they were exposed to the invasions of the Muhammedens ; and the major portion of their population were forced to embrace Islam. But a few survivors taking their Holy Fire with them migrated to India Motherly Bharata, which accommodates all religions and receives all into her lap with perfect toleration.

There they arrived at "Div" a small Island in the Gulf of Cambay. After twenty years sta, in that Island, slowly they had shifted to "Sanjan" on the mainland of India in the Bombay Presidency in the year 716 A. D. Sanjan is a small country which was ruled by an independent Hindu Raja named "Jadi Rana." At that time the Parsees gave an undertaking to the Hindu Raja on the following terms.

1. We are worshippers of Ahura Mazda (Supreme Being) and the Sun and the five Elements.
2. We observe silence while bathing, praying, making offerings to Fire, and eating.
3. We use incense, perfumes and flowers in our religious ceremonies;
4. We are worshippers of the cow;
5. We wear the sacred garments, the Sudra or Shirt, the Kusti, or cincture for the loins and the cap of two folds;

6. We rejoice in songs and with instruments of music on the occasion of our marriages ;
7. We ornament and perfume our wives ;
8. We are enjoined to be liberal in our charities and specially in excavating tanks and wells ;
9. We are enjoined to extend our sympathies towards males as well as females ;
10. We practice ablutions with Goumutra (Cow's urine)
11. We wear the sacred girdle when praying and eating .
12. We feed the sacred flame with incense ;
13. We practice devotion five times a day ;
14. We are careful observers of conjugal fidelity & purity.
15. We perform annual religious ceremonies on behalf of our ancestors ;
16. We place great restraint on our women during and after their confinement.

(Vide History of the Parsees, By Mr. Karaka page 271).

According to the Parsee historians the only conditions that "Jadi Rana" imposed upon them in return for the privileges he gave them in the shape of residence, protection in his territory were these :—

The Parsees were required to adopt the language of the country, to cease wearing armour, to marry their children at night and to make their women wear the sari as an upper cloth. (Do. 276)

Soon after settling down in Sanjan, in the year 721 A. D. the Parsees built a Fire Temple with the permission and help of "Jadi Rana."

The Hindu rises in the early morning to begin his day's work with the devout utterance of the Devas on his lips, the Parsee leaves his bed cursing him. One invokes them with his up-lifted hands the other lashes them with his sacred girdle. The Hindu anathematizes the Asuras as the infernal beings, the Parsee pays his homage to the Asuras as the celestial beings (Do. Pages 303; 304).

From Sanjan, they moved out to different places such as Cambay, Variev, Navsari etc.

They have been keeping this promise. They also read with reverence Sri Bhagavatha, and the Mahabharata, and are almost become one of us.

Therefore the people who went by the names of Dasyus, Asures, and the unaryans were no others than our fellow Aryans once. There is no point in putting wrong interpretation to these words and saying that they were a different race altogether inhabiting this country, or were native aborigines whom invading hordes of Aryans expelled from their homes to take their place. It is only a fancy, and a fiction, not borne out by any authority.

The upshot of all this discussion is that the human race, went by the name of the Aryan; and it is first born in four castes, in Aryavarta. The religion of the Aryans lies chiefly in the performance of Vedic rites. People who scorned those Vedic rites, who transgressed Vedic injunctions who indulged in anti-Vedic rites as suited them, and who harassed those who practised Vedic rites were called Dasyus. Also people who gave up Upanayana and other rites prescribed for them came to be classed under Dasyus. Manu says:—

' शनैकस्तु कियालोपदिमः क्षत्रिय जातयः ।
वृपलत्वं गतालोके ब्राह्मणादर्शनेनच ॥
(Manu. 10-43)

' पौडकाश्चौदूद्रविडः कामोजा यदनाशकाः ।
पारदा पहवार्धीनाः किरातादरदाः स्वशाः ॥
(10-44)

' मुख्याहूरु पञ्जानां यालोके जातयो वहिः ।
मुच्छुवाचथार्य वाचस्सर्वते दस्यवः स्मृताः ॥
(10-45)

The peoples mentioned below became Dasyus in course of time on account of their not having served the Brahmins for Vedic learning (in the capacity of a pupil), on account of discarding Upanayana, though they had been originally Kshetriyas. Pounrakes (i.e., Babylonie, and Chaldeas); Odhra and Dravida (i.e., Egypt and Palestine); Kambhoja (Cambodia and Siam); Yavana (Greece); Saka (Sisthana); Parada (Parthia); Apehlae (Russian Turkistan); China; Kirata * (Crete now an island, but then connected with the continents Asia, Europe and Africa) Darada (a part of Asia Minor);

* "In Miocene times," says Mr. M. Quiggin,
"there was an almost continuous land connected between Europe and Africa, and
the Mediterranean sea did not exist." (Vide Pre-Historic India Vol. I. By V. Ranga.
Charya 1929 Ed. Page 24).

Khasa (also in Asia Minor). Even in the first Manvantara, Aryans spread all over Asia. Some of them degraded to Dasyus for giving up Vedic practices. Again there were some who were born out of the intermingling of the four castes. These developed languages which were not related to Sanskrit (i.e.; Mlecha bhashes); some spoke Sanskrit or derivatives thereof. However, according to Manu, they were all Dasyus

"The Europeans became in time many races and tribes and that they, mixing with the barbarians became themselves savages, have been clearly proved by the researches of the European scholars." (Vide Keller's "The Lake Dwellings" and Taylor's "The origin of the Aryans.")

The Vendidad.

The Persians who discarded the Vedas were designated the black foes by the Aryans; and these were denounced as the black devils by the former. These terms found their way into the literature of each. The Aryans denounced the people who gave trouble to them as Dasyus and Rakshases, and expelled them from their country. These expelled Aryans, instead of repenting, styled themselves Videvas (discarders of the Devas and composed a holy book for themselves called "Videvodata"). The modern name for this 'Videvodata' is 'Vendidad'. This is held very sacred by the Zorastrians. The name means "Displacement of the Devas or the opposition to the Devas. Here are a few of their aspersions against our ancestral Aryans. Zorathustra who was their leader says, "I discard the Devas; they are evil, wicked, liars, false, cheats, destructors, and the source of mischief. I openly discard them with all my heart."

They included Indra, the Vedic god of the Aryans in the list of evil spirits. But they worship Vritraha (a title of Indra, as a great messenger of the gods. This must look odd. Dr. Hague says in respect of this: "It looks strange at the first glance that we find one and the same Vedic God Indra, in his proper name Indra entered into the list of devils, but by his epithet "Vritraha" worshipped as a very angel.

The Abuse of the Aryans

The Dasyus abused the Aryans and prayed for their destruction. Here is an example from Gatha Ahunavaiti "ye devas spong (10)

out of the evil spirit, who takes possession of you by intoxication (Soma), teaching you manifold arts to deceive and destroy mankind for which arts you are notorious every where." Vide Haug's Persian religion, Essay three, Edition 1862 page 145). Again in Gōtī spētāmsinue (yasnā 47-50; 48-10). "Oh, ye Great ones! Destroyers of yajnas! When will ye appear? when will ye destroy this intoxicating Soma? This devilish draught of soma gives intolerable insensibility to these idolatrous Devatas. The bloody pride of this fiendish race rages in those countries."

These Dasyus therefore did not only discard the Vedic rites but destroyed Yajnas, abused the deities presiding over the Yajnas, and set about to destroy the performers of the Yajna. How long would they bear with these Rakshases? The Aryans did not persecute them for the mere discarding of Vedic faith. The Rig-Veda describes the character of the Aryans in the following sentences : 'नमिनंति न हिंसति किमपिप्राणि जाते' (Rig 7-6-15-15 and 6-2-6-3). The Aryans did never do harm to any creature.

'यद्योध्या महतो मन्वमानां सशास्त्रतान् बाहुभिः शासदानान्'॥ The Aryans went unarmed ; even a mighty foe they could subdue by hand to hand fight. (Rig. 7-6-9-4.)

'देवास्तं मर्वेधूर्वेतु ब्रह्मवर्य ममांतरे'—(Rig 6-6-14-19)

Prayer is the weapon of the Aryans against their enemy. As the Rakshases pursued violence wantonly and troubled the Aryans, these sought protection of the Gods against them. Vide Rig. Mandala 7 - Anuvaka 6 - Sukta 15 consisting of 25 Riks praising, the Gods. The good natured Aryans were compelled, in the interest of self defence to fight against and expel these Rakshases who destroyed their vedic rites, molested those who performed them. The Veda provides the mantras addressed to Indra with the help of which we may extricate ourselves from ruin in critical times.

The Mantras to overcome the enemy.

'विजानोऽस्यान्येच दस्यो वहिभांतोऽध्याशासदत्रतान् । शाकीभव यजमानस्य'॥'

(Rig. 1-51-8-1)

Oh, Indra, discriminate the Aryans from the Dasyus. Punish the Dasyus who discard rituals and hate the Vedic rights. Yield them up to the Aryans who love the Yajnas. Befriend the Aryans who perform the Yajnas.

इदं रिपमोहंत्वासः: (Rig. 3-30-15)

Oh, Indra ! these wicked enemies of ours must be slain..
'यक्षक्षदेहसो मुच्योवार्यात्सत्सिधुषु ॥'(Rig. 4-24-28)

which Indra would save us from this Aryan-born people of Septe-Sindhu Desa who molest us in many many ways.

रक्षो मघवन् रंधयस्त् ॥ ब्रह्मद्विषेतपुषिहेतिमस्य (Rig. 3-30-16 ; 17).

O, Maghavan, kill these wicked people ; yield them to us Let your burning bolts kill these haters of the Brahmins.

Regret of the Aryans to fight their kith and kin.

Thus the Yajne-loving Aryans wanted to overcome their enemies with Vedic Mantras. The two hosts armed themselves for the fight. Then the Aryans expressed their sorrow to have to fight their own people, in the following manner:

'इमहंद्र भरतस्य पुत्रा—अपपित्त्वं चिकितुर्नैप्रपित्त्वं ।'

हिन्वन्त्यश्वमरणं ननित्यं जावाजं परिणयत्साजौ ॥ (Rig. 3-4-53-24)

Oh Indra! these sons of Bharata (referring to Dasyus) never knew enmity ; they pursue only enmity. They urge their horses as on born enemies. They carry bows and arrows.

इल्यामग्रे पुरुदंसं सनिंगोः शाश्वतमं हृष्मानायत्ताथ ।

; स्वा सूनुसनयो विजावाने साते सुमतिमूल्यस्मे ॥(Rig. 3-1-1-23)

Oh Agni, let us have this land Aryavarta permanently Lend wisdom to the sacrificer who craves your help. May our sons and grandsons spread our race. May your mercy descend upon us !

'मित्रायदंचये मिरेन्ना-अभिष्टिशब्दे ।'

स देवान् विश्वाश्वान्विभर्ति ॥ (Rig. 3-5-59-8)

Oh Mitra ! who bestows strength on all the Devas, use all your might to protect the Panchajanas that worship you.

Riks 7-5-2-5 ; 7-5-5-4 ; 7-5-9-1 define panchajana thus:—
1 Dvijas, 2 Dvijesamas, 3 the Sudras, 4 Sudresemas, 5 Mixed
Therefore by Panchajana is meant the whole of mankind
In some contexts it also means the Devas :

गेधवाः पितरो देवा असुराः रक्षांसीत्येकेमन्यंते ॥

पंच जन इतिचत्वारोवर्णा निषादः दंचम इत्यैषमन्यवः ॥

(Tait. 1-1-4)

i. e., The Gantharves, 2 the Pitris, 3 the devatas, 4 the Asures and 5 the Rakshases. When the word refers to human beings, it means 1 the Brahmins, 2 the kshatriyas, 3 the Vaisyas, 4 the Sudras, and 5 the Nishades.

The origin of Panchajanas described by some Historians as otherwise than explained here are erroneous.

To return to the topic of the Dasyus.

उत्त्यासयभार्या सरयो दिव्यपरतः । अर्णि चित्रस्थावधोः ॥

Two Aryans called Arna and Chitraratha were killed by Indra on the banks of the Sareyu even though they are Aryans who profess the veda on account of their wickedness.

Therefore the Dasyus were no others than degraded Aryans; for there is no other race than Aryan on earth. The wicked ones of the Aryans were the Dasyus, Anaryas, Desas, and Rakshases. The degraded ones out of the Devas were called Asura, Rakshasa, and Yetudhana etc. and the Aryans applied these terms to the fallen Aryans also. They were not a different race.

The Persees who were once called Dasyus wrote in Gatha Ustavaiti (12-44-15) that the two hosts stood confronting each other. There was then a battle and the Yajna loving Aryans defeated the Yajna hating Aryans.

The Lament of the Dasyus.

देवावै असुरै युध्यमयन् विजयाय..... ततो वै देवा अमवन् परामुरोः । (Ait. 3-36)

All the Devas met in fight to conquer the Asures. At last the Devas conquered the Asures.

अग्निर्नव पुरुषा दसुररक्षांत्यपाप्नताम्नना पश्चात्वैव । (Ait. 2-11)

They defeated the Rakshases by encircling fire in the East as well as in the West.

Now as the Asures fled defeated Zorathustra their leader laments, "Whither shall I go ? Where shall I hide my head ? Alas, which country will shelter our leader ? My retainers ceased to honour me ; and the kings of this land of Bharata have renounced us." (Gatha Ustavaiti 4-46-1.)

"Now have I become homeless. Cast one glance at me

who wander with a meagre retinue. My followers have given me up. O Lord Ahurmazda ! with tears do I think of thee." (Gatha Ustavaiti 4-46-2).

"These priests, these worshippers of Idols, have taken reins of authority in their hands, and by their cruel deeds destroy mankind." (Gatha Ustavaiti 4-46-11).

Thus sorrowing, and thus abusing the Aryans did the Dasyus leave this country.

Ahurmazda, the God of the Persees, said to Zoroaster, "See what a fine fertile land I have given to your men. When commander Zamshed followed by his horde crossed the Eastern hills and got down into this valley, there were no forests or animals here."

By the mountainous country to the East of Persia or Iran is meant Kashmir, Kampilla (Kabul). The valley is Iran evidently. Therefore the Persian Aryans were emigrants from East to West without an iota of doubt. Why should some fancy that they had come down from the N. pole ; and some from the West from Europe ? While it is clear that Aryans passed from Bharata to Iran some fancy they came to India from Persia. What a travesty of fact ! Hollow theories ! Falsified discoveries and researches !

The Stay in Iran

The defeated Dasyus, left Aryavarta or Aryan Veejo and settled in Iran or Persia. At that time there were no human beings or forests there, for so says, Vendidad. It cannot be doubted that it was the early period of the creation i.e. it was more than 190 crore years ago ; or if we count from the Cataclysm at the beginning of Vaivaswata manvantara, when human beings reappeared it must be 12 crore years as detailed in the beginning of this book. In Science of language page 279 we are told "The Zoroastrians were a colony from Northern India. They had been together for a time with the people (Aryans) whose sacred songs have been preserved to us in the Veda. A schism took place and the Zoroastrians migrated Westward to Archosia and Persia."

Herodotus and other Greek writers speak of Zoroaster as a great prophet who lived five thousand years (5000) before the battle of Troy, which itself was fought in about 1200 B. C. (i.e. 8148 years back.) Vide The Gospel of Zoroaster Page 55. The Iranian Veda. By Bhai Manilal C. Parekh).

" We have ample evidence to show that as the Aryans extended far and far away from their original cradle-land, the different branches, falling far apart, grew quite separate nations in language, in religion, in manners and customs, even in appearance.

(Vide Darwin's Law of Natural selection).

The learned Professor, Dharendra Nath Pal in his book "the religion of the Hindus part I page 46 foot note writes thus :—

" The Iranians in their most ancient book, Zenda Vesta write that their original home was in the East, whereas Bactria was in the North-East. (See Zenda Vesta Book I.) The phonological evidence of language is against the theory that the Iranians and the Hindus parted at Bactria. All the words with "S" were pronounced by the Persians as "H", such as Asure—Ahura; Sindhu—Hindu; Septa—Hapta; etc. Which of the two, 'S' or 'H', was the original pronunciation? If H, the Hindus had no necessity to change it as in Sanskrit both S and H are pronounced, whereas in Zend there is only 'H' for 'S'. Thus it is clear that the Iranians parted from the Hindus and not the Hindus from the Iranians."

Meaning of Arya

Yeske Acharya, the author of Nirukta, said :—Arya meant the son of Iswara. Sayana Acharya also wrote a commentary on Rig-Veds. He says :—

Arya = Gentle, civilised ; accessable to all (2) The son of Iswara i.e., endowed with all good qualities.

The Rig-Veda has the following on this point :—

3. आर्यः = उत्तमं वर्णं (Rig. 3-34-9) = Virtuous class.
4. आर्यन् = विदुषो अनुष्टातुन् = Practising what is learnt.
5. आर्याय = यज्ञादि कर्मसुते यज्ञानाय (Rig. 1-25-2).
= Performers of Yajna and other Vedic rites.
6. आर्याणि = कर्मानुष्टातुत्वेन श्रेष्ठानि (Rig. 6-33-3).
= Best on account of Vedic rites performed.

As it is essential to trace the history of the expansion of this race, the Manu-Vamsa beginning from Swayambhuva, (the first Aryan who came into existence in the beginning of the creation) will be recounted in what will follow :—

तत्सत्

APPENDIX (Page 47)

ANCIENT GEOGRAPHY OF THE PURANAS

Scholars, Oriental and Occidental study the Puranas with a view to make out what was the Jambudveepa of Bhugola and what comprised it. Different writers propound it differently. It is clear from a study of their writings that they have not been able to comprehend the meaning of Jambudveepa described in the Puranas. It must be remembered that the Geographical and the Astronomical facts given in them relate to the state of affairs that existed at the beginning of the creation about 195 crores of years ago. Many changes occurred during the ages that followed. A knowledge of Astronomy is necessary to understand them. Generally when one studies the Puranas, one must have a thorough knowledge of that science the facts relating to which come up for treatment. These only does it become possible to comprehend what is presented ; otherwise it seems to make no sense. Without a knowledge of Jyotish Siddhanta, it is impossible to comprehend the Geographical details given in the Puranas. Scholars try to reconcile the Geography of the Puranas with the modern system, and misjudge the former. The premises on which the ancients built up their system must be thoroughly understood. It will then be possible to follow up their exposition and realise its correctness. It is rather due to our wrong approach to the subject than to the lack of Geographical knowledge on the part of the Ancient Sages, that ancient Geography of the Puranas appears fantastic. The Soundness of their knowledge is undoubted, while it is as much true that our doubting is due to ignorance.

It must be remembered that the Puranas do not begin with the A. B. C and the elements of every branch of knowledge. One must first acquire as much knowledge of the arts and sciences as would suffice to interpret the Puranas before taking these up, otherwise one is not competent to study them.

A knowledge of the Shatashatras is essential to interpret the Vedas : and a knowledge of Astronomy and the like is

as essential to a study of the Puranas. Without this background one should not try to expound the Puranas.

People without the competence necessary to tackle the problem take to interpret matters and fancy that the Puranas are but a tissue of lies : by such false presentation they not only go astray but lead others also astray. It is highly regrettable and unhappy.

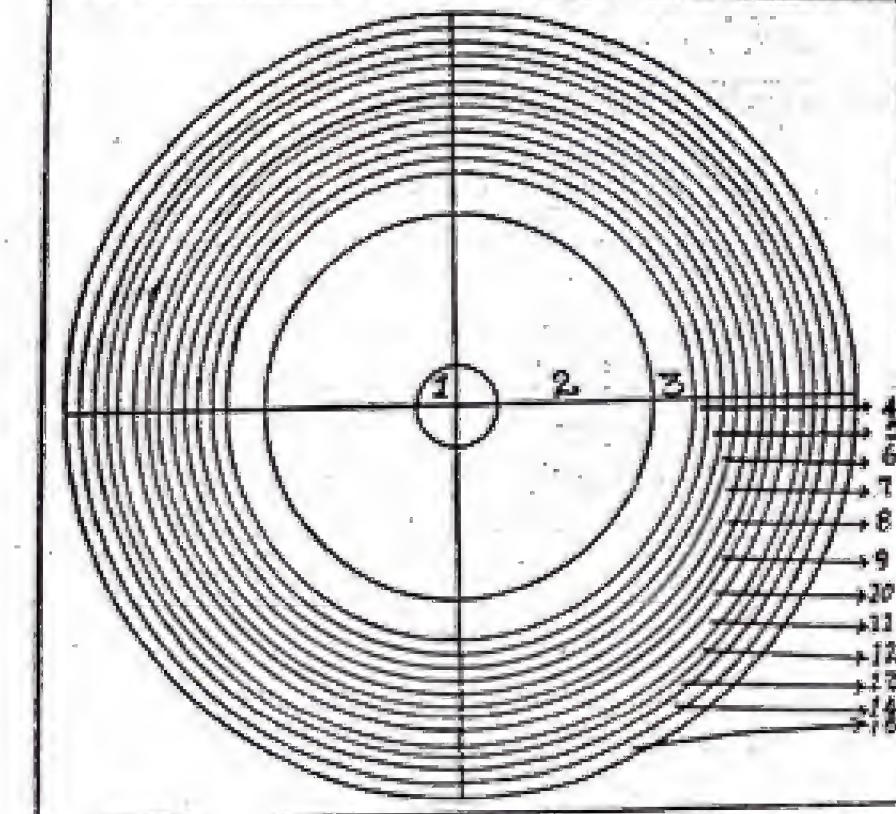
Bhugola and Jambudveepa

The Puranas say : We live in the Brahmanda. In it lie the seven urdhva lokas beginning with Bhuloka and ending with Satya loka forming the upper worlds ; the nether worlds consist of regions from Atala to Patala. Again Bhuloka is considered as two-fold (i) the Bhugola, the Earth on which we live and (ii) the Mahabhumi lying towards the south of this human inhabited globe at a distance of five crores of Brahmanda yojanas. (Brahmanda yojana is 30.3 modern miles.) Of the above Lokas only the Bhugola on which we live and a portion of Bhuvarloka, i. e., the starry region of Khagola are seen by us. The remaining lokas noted above can be seen only by Yoga-Dristi.

The Jambudveepa with its envelope of saline waters, and the other dveepes consisting of alternating land and ocean are projected upon the Mahabhumi. It is this Bhumandala that is assigned an area of fifty crores of Brahmanda yojanas. A detailed account is given in my " Brahmanda Sristivijnanam."

Now to the Jambudveepa of Bhugola. The Septa Dveepes and the Septa Samudras are the counter parts of those existing on the Mahabhumi. The Bhugola is conceived in the Puranas as a sphere with its Equatorial plane coinciding with the Equatorial plane of the Brahmanda ; an imaginary plane passes through the centre of this Bhugola and is called the Equator or Nirekshana Rekha. It is also called the Vishvavarnamandala. The whole land mass lying to the north of this vishvavarnamandala is the Devebhaga or the Jambudveepa and all the Southern hemisphere is the Asurebhaga which contains the seven Oceans and the remaining six Dveepes (cf. map. No. I provided herewith).

ANCIENT BHUGOLA.



The land-mass from the Equator to the North pole is the Jambudveeps with the Ocean about the Equatorial region. (See map I.)

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|---|-----------------------|
| 1. The North pole | 7. Sura Samudra |
| 2. The Jambudveeps ; and
the circle around Jambu-
dveeps is the Equator | 8. Krouncha Dveepa |
| 3. Lavana Samudra or
(Saline Ocean) | 9. Sarpi Samudra |
| 4. Plaksha Dveepa | 10. Saka Dveepa |
| 5. Ikshu Samudra | 11. Dadhi Samudra |
| 6. Kusa Dveepa | 12. Salmali Dveepa |
| | 13. Kshira Samudra |
| | 14. Pushkara Dveepa |
| | 15. Sudhajala Samudra |

The Southern Hemisphere is called the Asurabhaya ; and in it were the seven Oceans and the other six Dveepes. Of these Dveepes only a few Islands have survived now, the major portion of land having subsided into the sea. Bhaskara-Charya * in his Siddhanta Siromani has the following :—

* The Age of Bhaskaracharya was 486 A. D. but not 1114 A. D. Bhaskaracharya in his Siddhanta Siromani stated that he compiled his work (II)

स्त्रो॥ भूलेर्षं क्षारसिथोरुदमस्य जंबूदीपं प्राहुराचार्यवर्याः ।
अन्येष्वेस्मिन् द्वीपं पट्टकस्य याम्ये, क्षार क्षीराद्यवृष्टीनां निवेशः ॥

This means :—The (ancient) Acharyes say, that half of the globe lying to the North of the Saline Ocean is Jambudveepa. In the Southern half lie the seven Oceans viz. the Javana, the ksheera etc., and the six Dveepas.

The ancient Sages imagined the globe divided into the Northern and the Southern Hemispheres on either side of the Equator ; and degrees of longitude were counted from Lanka as Zero up to 360° .

We, moderns, study the globe as consisting of the Eastern Hemisphere and the Western taking the bisection through the two poles ; and count degrees of longitude from Greenwich. We try to understand their Geography in terms of this modern conception of the globe and fail to make out their description. Every thing becomes clear when we discover their system and apply the same in our study of their works.

From what has been said it is clear that the land-mass to the north of the Equator is the Jambudveeps of the ancients. It comprises of Asia, Europe, Africa and North America, together with the submerged continents under the ocean. There used to be land running from the South-East coast of Africa towards the East, on either side of the Equator to America. All this disappeared under the sea except for a few Islands like Madagascar, the Rovana Lanka, Ceylon, Sumatra, Java and Australia etc. All this lost land-mass is designated Lemuria by our modern Antiquaries.

The Puranas say that this landslide took place during the reign of Sagarechakravarti, five crores of years ago.

To the South of the Equator and encircling the Jambudveeps lay the Ocean 270 Yojanas in width (one Yojana = 4 11/12 English miles) according to our ancients. The ancients made

is 1036 Sakaripakala. Our present day scholars mistook this for a computation based on Saliyahanesaka and added 76 to the figure to arrive at the year on the Christian Era, and fixed $1036 + 76 = 1114$ as the year mentioned by Bhaskara-charya. But the Sakaripakala mentioned by Bhaskara-charya was not Saliyahanesaka. Sakaripaka was King of the Sakas. He is known as Cyrus the great of Persia. His Era began with the establishment of the intimacy of the Emperor of Bharata and Cyrus his son was adopted in North-Bharat-Varsa. Subtracting 550 from 1036 we get 486 which was the age of Bhaskara on the Christian Era. Thus Bhaskara lived in 486 A.D for 3586 of full Era! This point is discussed in my "Kalisastra Vijaya" in great detail with proper evidence.

mention of a portion of Lemuria lying to the South of the Equator a few mountains here and there, and a few Islands.

Besides the land-masses to the South of the Equator, but considerable portions of land lying to the North of the Equator, (Gaundvana Lemuria and Atlantis) went down into the sea ; and only Asia, Europe, Africa, North America and a few Islands here and there survived the inroads of the Saline Ocean.

Let us keep this in mind and locate the Nava-varshas of Jambudveeps. To facilitate to understand this discussion a map of Jambudveeps (Map II) is herewith appended.



Index of Map II (Jambudveeps).

1. Equator. (The Circle around Jambudveeps).
2. Kimpurusha-Varsa
3. Hari-Varsa
4. Ketumala-Varsa
5. Ilavrita-Varsa
6. Bhadresva-Varsa

- | | |
|--|--------------------|
| 7. Romyaka-Varsa | 8. Hiranyaka-Varsa |
| 9. Kuru-Varsa | |
| 10. Utara-Dhruvam (North-Pole) Centre of Jambudveepa. | |
| 11. Lenka (Island South of the Equator) extending into the Levana Samudra) | |
| 12. Yavakoti (Island East of Equator. do.) | |
| 13. Siddhapuri (Island North of Equator do.) | |
| 14. Romaka (Island West of Equator do.) | |

2. The Navavarshas

The Jambudveepa of Bhugola is encircled by the Equator (marked as I on all the four sides) with the saline Ocean running all along its South. In the South of Jambudveepa lay, Bharata-versha, which, in ancient times stretched to the Equator and had an Island called Lenka near-by. The present Ceylon was on the mainland of Bharata-versha.

The Zero degree of longitude is at that Lenkapuri and the Equatorial circle is divided into 360 parallels of longitude as we do parallels of longitude from Greenwich now-a-days.

Let us imagine that we started from Lenka and passed along the Equator towards the East exactly at the 90th parallel of longitude we reach the city of Yavakoti; continuing the march in the same direction along the Equator for another 90° of longitude, we arrive at Siddhapuri; from the plane map presented above, it is seen that Siddhapuri is directly to the north of Lenkapuri on the same great circle (Equator) of the globe.

Now imagine that a sufficiently long spear is driven through Lenka and the centre of the earth to the other side; it must emerge at Siddhapuri. If Lenka is at the South of Jambudveepa the point exactly opposite to it must be due North of it. No special mention need be made of this. This Siddhapuri is on the Equator in America (i.e. in Kuruversha). If Bharata-versha with its Lenkapuri is on the South of Jambudveepa, Kuru-versha with its Siddhapuri must be in the North of Jambudveepa. Who can call this in question? They said well who said that the point opposite to the South is North; but unable to make them out, and full of conceit some misconstrue them.

Now to return to map II. At a distance of 180° of longitude from Yavakoti (which lies at 90° from Lenka to its East) there is Romaka. If Yavakoti is East, Romaka must be West,

To summarise, Lanka was at 0° Longitude; at 90° along the Equator due East of that point is Yavakoti; 90° further is Siddhapuri at 180th parallel of longitude to the North of Lanka; and on the 270th parallel of Longitude is Romaka on the West, and thence we return to Lenka in the South once more. The above said four cities i.e. 1. Lenka, 2. Yavakoti, 3. Siddhapuri, 4. Romaka, have since been washed away by the Ocean and are no longer existing. We must locate them as to the degrees.

On this principle let us locate the Navavershas mentioned in the Puranas.

On the south of Jambudveepa lies Bharata-versha with the Himalayas on the North; beyond this lies the Kimpurusha-versha with the Hemakuta-ranges on its North; beyond this to the North lies Hari-versha with the Nishadha ranges for the Northern boundary; North of this is Ilavrita-versha with the North pole of the earth at its centre, which is 90° from Lanka on the Equator. The Neela ranges lying in North America formed its Northern boundary. Further North of this lay Romyaka-versha with the Svetha-range on its North; beyond Svetha-Range lies Hiranyaka-versha with the Sringavan range on the North; and beyond this lies Kuru-versha touching upon the Equator on its North. On the Northern sea-coast of this last versha there is Siddhapuri mentioned in the Puranas by the sages who were well versed in Astronomical lore.

We have thus located, 1. Bharata, 2. Kimpurusha, 3. Hari, 4. Ilavrita, 5. Romyaka, 6. Hiranyaka, and 7. Kuru-versha.

Ilavrita lay at the centre of these; and Meru is at the centre of this at a distance of 90° from the Equator which encircled Jambudveepa through all the four cardinal points of the compass.

What is this Meru? It is conceived as the vertical axis passing through the Equatorial plane of the huge sphere of Brahmands from the South to the North; on it are assembled the Mahabhum and the Bhugola with six more worlds above and seven below, making up a total of the fourteen Bhuvanas. That portion of this axis which lies within this sphere of the earth is called the Bhumadhyrekha. It is also called the Meru Rekha, the Meru danda or Mount Meru. The Northern end of this is the North pole or Utteredhriya Meru, while the Southern extremity of the same is the South pole. The end of this axis lying in Svarga is the Urthva Dhruvesthena.

To the East of Navrita-varsha there was Mt. Malyavan extending from the East which to the Equator was Bhadrasva-varsha. On the East coast of Bhadrasva, and on the Equator on its East lay the city of Yevakoti as detailed above.

To the west of Ilavrita was Ganthamedana mountain range and beyond it to the West was Ketumala-varsha. On the shore of the ocean on the Western part of the Equator the city of Romaka. (Surya Siddhanita Goladhyaya 37, 38, 39, 40, 41 etc.)

These strokes are rendered into English thus :—Lanka, Yavakoti, Siddhapuri, Romaka are upon the Equator. They make two pairs. One of each pair exactly opposite to its other member. Meru is at 90° to each of these. When the sun rises at Lanka, it is noon at Yavakoti, sun-set at Siddhapuri and mid-night at Romaka. (Romaka was on the West coast of Africa, but now submerged under the ocean. It cannot be taken for modern Rome in Italy.) Thus time is read with reference to the Sun : It is clearly stated in the Siddhantes that Meru is at the North of every one of the Nava-varshas.

In Aitareya Brahmana third Panchika fourth Chapter forty-fourth Mantra we hear about the Sun's movement thus :—

fourth Mantra we hear 80000 छात्र उच्चारणम् ।
 श्रुतिः — सवा एष नकदाचनास्ति मेति नोदेतितं यदस्तमेतीति मन्यते
 इहमेव; तदंतमित्वाधात्मानं विष्यस्यते; रात्रीमेवावस्तात्कुरुतेहः परस्तादध यदेन
 प्रातरुदेतीति मन्यते रात्रैरेव वदंतमित्वाधात्मानं विष्यस्यते ३ हरे वावस्तात्कुरुते;
 रात्री परस्तात्सवाएष नकदाचन निश्चोचति । नहौ वै कदाचन निश्चोचत्ये तस्यह
 सायुज्यं सरूपतां सलोकतामश्नुते, य एवं वेदः य एवं वेद ॥
 (Ait. 3-4-44).

Meaning:—“The Sun does never set nor rise. When people think the Sun is setting, it is not so. For, after having arrived at the end of the day, it makes itself produce two opposite effects, making night to what is below and day to what is on the other side.

When they believe it rises in the morning (this supposed rising is thus to be accounted for) having reached the end of the night, it makes itself produce two opposite effects, making day to what is below and night to what is on the other side.

In fact the Sun never sets (nor rises)."

In recounting the Nava-Varsas, in the Puranas, Bharata-
Varsa is the starting point ; to its North there is the Kimpurusha-
Varsa ; to the North of this is Hari-Varsa ; and to the North of
this Ilavrita-Varsa.

The moderns too have no quarrel with this. They even agree that Meru is at the centre of Ilavrita-Versha; they do not hesitate to accept the statement that Bhadravsa and Ketumala-Vershas lay to the East and to the West respectively of Ilavrita-Versha extending to the Equator on its own side.

But the moderns hesitate to accept the statement that Remyaka, Hiranyaka and kuru are to the north of Ilavrita which itself is at the North pole and beyond which there cannot be a further North according to their notions of the globe and deny Geographical knowledge in the ancients. Our friends will have it said that Remyaka, Hiranyaka and Kuru-varshas if accepted to lie in North America are South of Meru

However when the four points of the compass are imagined on the Equator, and when enumeration of places is started from Bharata-varsha as the South and proceeded onwards to the North till Siddhapuri is reached, it is natural to say that the varshas were due North of one another. It is mathematically true what is stated in the Puranas.

If we, however, start from the North pole, the vershes stand South-wards of one another. Or, the system adopted by the ancients beginning with the Equator and Lankā as the starting point or Zero and passing directly up to Siddhepuri, ever and ever to the North, the vershes succeed due North of one another. Maps I and II are shown to elucidate further the above explanation.

The Shestra says :— ‘सर्वेषामपि वर्षीणां मेरोहत्तरतस्थितः’

Menū lies to the Northernmost of all the varshas. Therefore it goes without saying that all the varshas lie to the South of Menū.

This quotation from the Siddhanta definitely states that Meru is the North to the people of every land.

To sum up, all the land-mass to the North of the Equator i.e. the whole Northern Hemisphere is called Jambudveeps ; the ancients divided the same into nine versnas. The Bharateeyas occupied and reigned over not only what are now called Asia,

Europe, Africa, and North America,* but over the submerged continents of Gaundwana, Lemuria, and Atlantis also. This is a strong proof to show that the Aryans spread all over the globe from Bharata-Varsha from immemorial time.

Originally there was no sea in the Jambudveepa; the Ocean lying round it extend into the Southern Hemisphere.

Our ancient Rishis knew Geographically Jambudveepa and the varshas correctly; and we lacking in the knowledge of their Shastras impute ignorance to them! Let us realise our error and correct ourselves,

3. The modern countries corresponding to the ancient ones

Bharata, Kimpurusha, and Harivershes are the Southern varshas of Jambudveepa, and they cover the regions to beyond Siberia in Asia. Ilavrita-varsha is the land round the North pole. Beyond the Northern expense of Ilavrita-varsha descending into Canada there is Romyaka-varsha and Hiranyak-varsha extending into the United States. The remaining part of the U. S. A., Central America and Ecuador, which is a small part North of S. America comprised Kuru-varsha. There, upon the Equator, forming the Northernmost extremity of Jambudveepa was the city of Siddhapuri.

As the ancient Rishis followed the great circle of the earth through Lanka continuously North to Siddhapuri; the varshas were described as lying due north of one another. As they placed Meru at the centre of Ilavrita-varsha, our North pole is their north pole too. The pole is never different to the ancient Rishis and to us. (It is absurd to say that Columbus or his successor discovered America for the first time.)

It is not correct to say that our ancients placed the North pole in the Gobi desert. The Pacific Ocean was the ancient Bhadresva and the Eastern portion of Ilavrita; for this Ocean took the place of a part of the ancient continent now named "Lemuria."

Chamani in his Book "Hindu America" says:—

"The belief of these Americans in the four Hindu yugas (epochs), these Gurukula Scheme of education, Panchayati System, Worship of Indra, Ganesha and other Hindu Gods, practice of Hindu religious dasees, and child birth, marriage and death ceremonials including Sati, prove beyond doubt that the Hindus were the first to discover America."

The Atlantic Ocean took the place of Ketumala-varsha and the Western portion of Ilavrita for the continent now named "Atlantis" disappeared under it. The Indian ocean covered up another land-mass forming part of Bharata-varsha along the North of the Equator about five crores of years ago. Archaeologists call this land-mass "Gaundwana Land" and date its disappearance at three crores of years ago. An article published in the "Illustrated Weekly of India", dated 22-9-1946 is in point here. It purports to say: "There used to be a continent connecting Africa with India. It is called now "Gendwana Land." It has been recently made out that this continent existed three crores of years ago. The present Indian Ocean has taken its place."

Thus Jambudveepa comprised our Asia, Africa, Europe North America, the submerged continent of Lemuria on the North of the Equator. The continent of Atlantis gave place to the Atlantic Ocean. The "Gaundwana land" gave place to our Indian Ocean. Please refer to the map No. II. The North-Eastern portion of Ilavrita-varsha was called Uttara-Kuru Bhumi (उत्तर कुरुभूमि) There were abundant crops of all varieties in Utterakuru from the beginning of Vaivasvata Manu down to a late period till it was sub-merged into the Pacific Ocean.

4. The Himalayan Range.

We read from books of Geology that the region occupied by the Himalayas and around was in the earliest times an expense of the ocean and that the Himalaya mountains emerged from the ocean by natural causes. This inference is based on the fact that fossils of fish and Aquatic creatures are to be seen in the Himalayas. The Vedic and Puranic version of the said phenomena is as follows:

The present creation of the universe is one hundred & ninety-five crores of years old. In the Kalpa-pralaya which extended for a period of 432 crores of years, there was only water; and out of it the earth and mountains arose as also animals, plant life and humans. After this existed for thirty crores and odd years, i.e., the term of one Manu, there was a deluge which continues for 17,28,000 of years. Thus during this 195 crores of years, six Manus and six Deluges have passed.

Now we are under the sovereignty of the seventh Manu called Vaivasvata Manu. The expiry of each Manu is followed by the deluge i.e., the upheaval of the Ocean submerging the

(12)

Himalayan mountains. This submersion accounts for the presence of fossils of the Aquatic creatures on the Himalayas. The Himalayas have been in existence since the dawn of creation but have not risen out of the ocean as the Geologists infer. There has never been any ocean in and around the Himalayan range in particular apart from the wholesale deluge covering the entire universe. We hear in Rig-veda many Riks in reference to the Himalayas.

5. The earth was a sphere to our ancients.

Bhaskaracharya, in his Siddhanta siromani warns his readers against fancying that the earth was like a circular flat mirror, as it is demonstrably spherical. He illustrated his point in several ways and concluded that it is round like a lemon. The same illustrations are given in modern Astronomical and Geographical works also.

I refer my readers to the books Brahmanda srishti vijnana, and Sarvathomukha Vijnana of the Aryans" written by me for details of this position.

The Surya siddhanta says :— " ब्रह्मांडमुर्द्धवादि लोक नक्षत्र अद्विताराद्यः स चैगोल्डाकाराः " The Brahmanda, and the fourteen worlds including our earth, the stars, and the planets etc. are all spherical in shape.

6. The Antiquity of Suryasiddhanta.

The Surya Siddhanta was first given to Maya, a king of Lanka, by the presiding deity of the Sun 1200 years short of the close of Kritayuga and was revived later. Therefore it has been extant for

Kritayuga	1,200 years.
Thretayuga	12,96,000 "
Dwparayuga	8,64,000 "
Kaliyuga (upto 5044 Kali or 1944 A. D.)			5044 "
			<hr/>
			21,66,244 years.

Ancient books disappear in the abyss of time but their substance gets revived in different forms embodying their Siddhantas.

We have descriptions of the human beings living in the several varshas given in the Puranas. It will not do for the people of the present age who are short lived and chronically ill, to judge their veracity or otherwise by their own standards.

Archaeologists tell us that in the early days of the life upon this earth there were animals 150 feet or more in height or length

or even more, by the study of the fossils. If these statements were accepted as true, what objection can there be to give credence to the description of the life on the earth given 196 crores of years ago in the Puranas ? Certainly none.

In the Janmabhumi dated 20-9-47. Saturday (A Telugu daily) there was the following News from London in broad head lines :— London Sep. 19. " In the caves of Colorado in America were unearthed skeletons 96 feet long. It was inferred that they were of human beings who lived eighty thousand years ago. From the figures seen on the walls of those caves it may be possible, the experts say, to peep into the details of their life."

These caves are in North America (United States). They were once in the regions included in Kuru-varsha. It is given in the Puranas that the inhabitants of Kuru-varsha lived in those times up to a maximum age of 13,500 years. Regarding the skeletons of the Colorado caves, archaeological experts have estimated that the men concerned lived 80 thousand years ago ; and if these men attained such proportions 80 thousand years ago, imagine what dimensions they can assign to persons that had lived 190 crores of years ago ! The modern man about 6 feet in height lives to a maximum age of a 100 years ; and there can be no wonder if a man 96 ft. or more in height lived up to a maximum age of 13,500 years. This is only to say that the Puranas were not exaggerated.

Historical evidence

(1) "The Indians are not afflicted with headache, or tooth-ache, or ophthalmia, nor have they mouthsores, or ulcers in any part of their body. The age to which they live is 120, 130 and 150 years, though the very old live to 200 years."

(Arrian Ind. 15 ; 12 and frag. xxii c.)

(Vide Ancient India as described by Ktesis, translated by J. W. Mc. Crindle page 18).

(2) "They (the Indians) are just, and of all men are longest lived attaining the age of 170 and some even 200 years." -Ibid p 25.

(3) "According to Ktesis the Indian people which are called Pendore and occupy the valleys live for 200 years." (Ibid page 61).

(4) "The peculiarities of the people of this kingdom (India)

excited the admiration of the Macedonians. The inhabitants were believed to attain the age of a hundred and thirty years, their longevity being the result of good health secured by temperance in diet." (Early History of India By Mr. V. A. Smith p. 100).

From the news-paper and other reports published during the past 50 years, we learn that there are living men and women in India who have attained the ages of hundred to one hundred and twenty five years (100-125), under the degenerated conditions prevailing in the recent decades. It is no wonder, therefore, to read from the above quoted historical extracts of the ancient Greek historians that in ancient times the life span of some Indians extended up to (200) two hundred years. One of the note-worthy reasons for this longevity is that, especially, the ancient physicians and Rishis have laid down Yogic practices which conduce not only to save life breaths but what is more important to bring about spiritual vision. Those only who actually observe these rules know the spiritual & moral values of such penances ; but people of this materialistic and degenerated times are sceptic about everything which requires concentrated mental practices. Those who have faith in the veracity of the Puranas, may believe that men use to attain the age of several centuries.

The Aryans filled the Jambudveepa of Bhugola even when Svayambhuva the first Manu ruled the earth in the beginning of the creation, 190 crores of years ago. They had their empires ; the nava-varshas were dense with people ; Manusmriti ordered their life and they were ruled according to Dharma. Sometimes rulers of Jambudveepa crossed the ocean into the Southern Hemisphere and subdued the Dveepas (pleksha etc. lying there. Cf. Map I.) The Bhagavata 9th chap. says of Ambareesha that his strong shoulders bore the burden of the empire of the whole globe consisting of the seven Dveepas and he was full of wealth. There were many emperors of Bharata-varsha who were sole monarchs of the seven Dveepas. The six Dveepas and the six Oceans of the Southern Hemisphere have now been merged with the present Oceans. We do not see the Puranic Oceans on this earth. It is out of point now to discuss them here as they belonged not to this Bhugola but to Mahabhumi.

Map I, represents Jambudveepa, encircled by the Great Lavana Samudra; and to its South, the other Six Dveepas and the Six Oceans in Zones round the Bhugola as far as the South-pole according to ancient Geography in its entirety.

त त्वं त्